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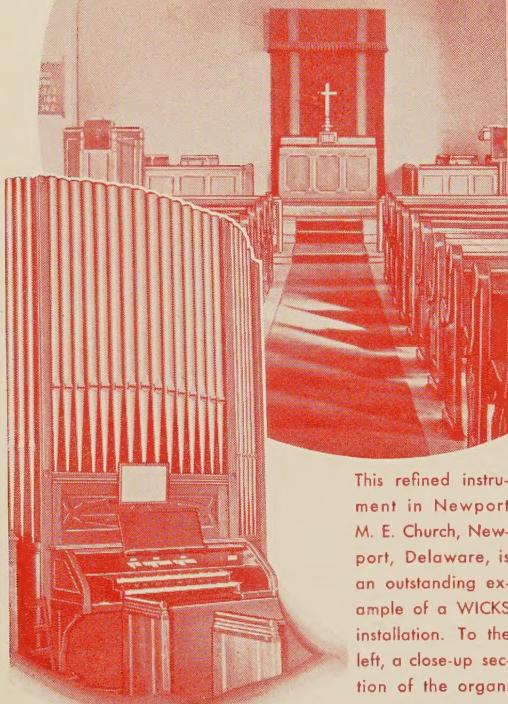
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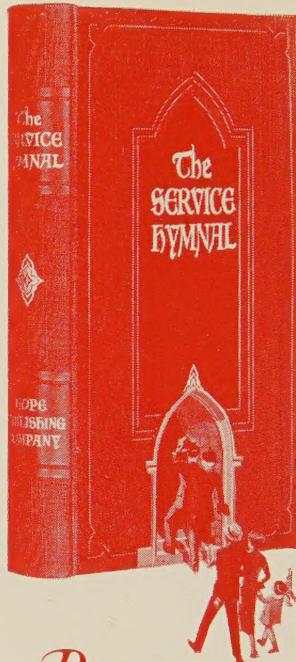
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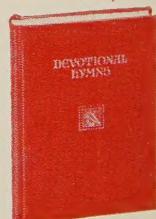


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NOVEMBER, 1938

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The EXPOSITOR

&

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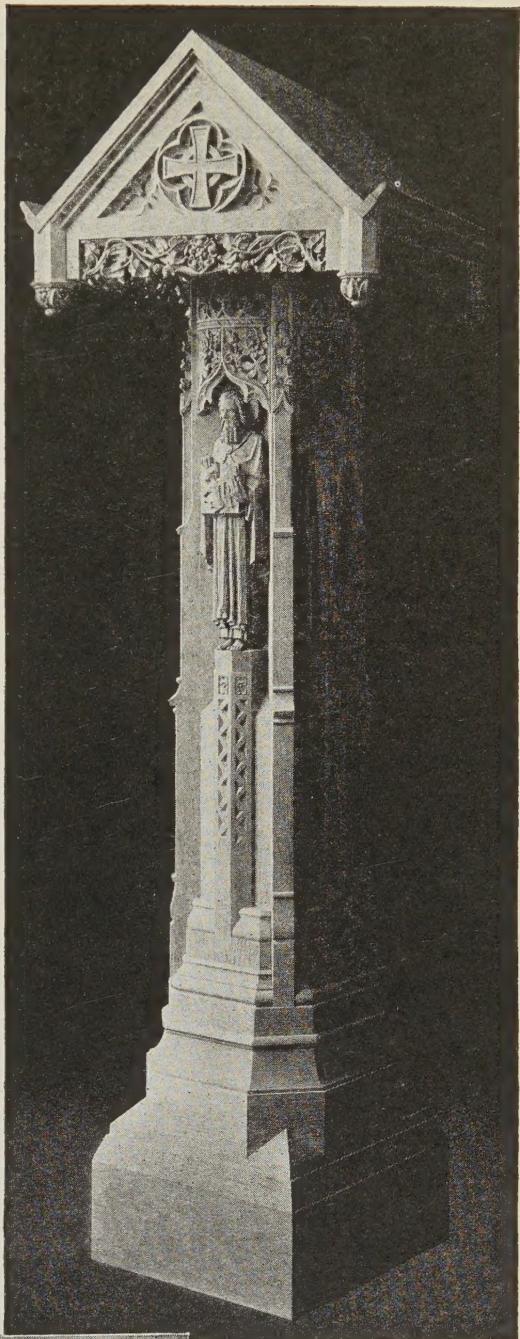
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THE MISSING ELEMENT IN OUR RELIGION

CHARLES F. BANNING

THE Christian religion has within it two elements. The first of these is man's relationship to God. That is *upreach*. The second—is man's relationship to man, or his *outreach*. Unless a man reaches up and reaches out he is not a Christian. The "upreach" we call Worship. The "outreach" we call Service. Worship is man's relationship to God. Service is man's relationship to man.

We are told that Jesus went about doing good. That was his "outreach." But if we read the record carefully we shall see that he first went out unto the mountain to pray. Before every great crisis He prayed. He could go about doing good because He had gone out to worship. He told his disciples to "Tarry in the upper room until they were indued with power"—then they were to go out and teach and preach and witness and serve.

First they were to worship, then they were to serve. Worship is the missing element in our Christian religion. I do not call it a lost element, because we know what it is and how to find it. We have emphasized Service to the neglect of Worship. We have tried to go about doing good without first going unto the mountains to pray. A few weeks ago I started out to make some calls at Hospitals. I got into my car and stepped on the starter but nothing happened. The generator was not working. There had been too much starting without any charging of the battery. Just so many of us try to do things and we find that we lack that inner adequacy. We are like the battery that is run down. If we tarry until we are endued with power then go out and serve we shall hear the Master's "Well done good and faithful servant." Dean Sperry reminds us that "Worship comes first in the life of a church. If a church loses faith in the act of worship, is thoughtless in the order of worship and careless in the conduct of worship it need not look to its avocations to save it." That is a sentence which ministers might very well frame and hang in their studies. It is a sentence which Christians ought to put in their Bibles and read over often.

I

What is Worship?

Last summer our younger boy was at camp for four weeks. The last week he got rather homesick. On the evening of the day that he came home I

was sitting on the front porch looking over some mail. Edward came out, sat down beside me just as close as he could get. I turned and asked, "What is it son?" He answered, "Nothing, I just wanted to be near you." Then after sitting there for a few minutes he looked up and said, "Is there anything I can do for you, Dad?" My friends, that is a picture of the Christian worshipping his heavenly father. We are told that Jesus, early in the morning, slipped away from the others and went out unto the mountains to be near his Heavenly Father for a little while. Then we are told that he went about doing good. After he had been near his father for a little while he could do good. The missing element in our Christian Religion is that which gave Jesus power on the mountain side and courage in the garden. It is that power which he told his disciples to "tarry until they had received." Because he had that power he could go about doing good. Because we lack that power we go about in an awful hurry accomplishing very little.

What I have been saying is not only good religion but it is in keeping with the best in our new psychology. They tell you today that the cause of fatigue is not exhaustion of energy but failure to tap resources of energy. When you are tired out and exhausted you have not used up all your energy, you have failed to tap the source of your energy.

Let me illustrate. Here is a mother who has been busy about the home all day. Perhaps she has done the family washing and cleaned the house. She is tired out—exhausted. She falls into a chair and feels that she cannot take another step. Then some one carries her child in to the house. The child has been hurt. The mother nurses that child during the long hours of the night and the next day and perhaps for days and nights tirelessly, wearing everyone else out. What has happened. She has simply tapped new sources of energy. Why could Jesus go about doing things that we cannot do. On the mountain side he tapped sources of energy and power that we neglect. "They that wait upon the Lord shall renew their strength."

"Said the robin to the sparrow
I should really like to know
Why these anxious human beings

Rush about and worry so.

Said the sparrow to the robin
Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

Some time ago business men in America sent a committee to study the political and financial conditions of some of the European nations, with a view to investing money in Europe. They wanted to know how Europe could be stabilized. The committee came back and reported—"If you would stabilize Europe economically, you must heal Europe spiritually." What is the matter with the American home? If you would stabilize it, you must heal it spiritually. What is the matter with our labor situation? What is the trouble in our International situation? We need to go to our Heavenly Father and say, "I just wanted to be near you." That will help to solve all of our social problems.

We are talking a great deal these days about the "Brotherhood of Man;" about "Good will in Industry;" about better relationship between the races; about elimination of war. But we might as well recognize that we shall never come to the recognition of the Brotherhood of Man until we experience the Fatherhood of God.

II

What can we do about it? How can we recapture this missing element in our religion? We cannot cure the patient by changing beds. Neither can we purify the water by painting the pump. Let us go back and see what the disciples did. They had been with Jesus many months; they had heard him preach; had seen him heal the sick, cleanse the leper and even raise the dead. They had come to him with a request. What was it? What did they ask of him?—Lord teach us to preach? to feed the five thousand? or to cleanse the lepers? No. They all recognized that the source of his power was his fellowship with his Father. "Teach us to Pray," they asked. They wanted to do those things, but they recognized their need of inner adequacy.

First of all we must recognize that the only way that we can supply this missing element in our Christian religion is through worship. Organizing a committee, discussing it, or listening to an address before your association is not going to bring power into your lives. "They that wait upon the Lord shall renew their strength."

1. In our personal lives we need this. Ministers, Sunday School teachers, church officers, young people's leaders need it as much as the average member. Too often we have a Christian vocabulary rather than a Christian experience. We think we are worshipping when we are only talking about it. We shall never have that lost radiance until we supply the missing element. We are so busy that we forget to pray.

Why is it that we erect tall buildings today without the heavy walls and flying buttresses which were used during the Middle Ages? We do

not need the heavy walls and flying buttresses to support the outside, because we put steel framework on the inside of our buildings. Why is it that men like Jesus, Paul, Wesley and many other great of our Christian Faith were able to accomplish so much? Simply because they undergirded their work with prayer. The steel girders cannot be seen, but the building would fall to pieces without them. The hours of prayer are never counted, but the service would never be rendered without them.

2. We must restore family worship. As pastors and church officers we must try to cultivate this missing element in our family life. You cannot make me believe that all of the bitterness, the loose living, the shallowness, the indulgences in our home life would exist if husband and wife would kneel together a few minutes every day and get close to God. As family worship has disappeared, the home life has crumbled. I believe it is time for the minister to insist upon a definite time, a trysting place and a regular habit of family worship. Before we can stabilize our homes economically we must heal them spiritually.

3. Public worship we must enrich. Some of our church services are little sort of scandals. Sometimes we call them "opening exercises." That is right. That is what they are. The leader, the pianist, the gossips and the late comers all get exercise, but there is very little worship about it. What would you call this morning service? What is on the bulletin board and what is in the newspapers? Is it a preaching service? It should not be. It should be a service of worship. It should be reverent, quiet, dignified. We should worship the Lord in holiness. Not in an undertone of whispering or to the accompaniment of jazzy music.

The worship service must be carefully prepared; the music must be chosen to create an atmosphere of worship. The scripture lesson should be read over and over so that it may be read with dignity and understanding. The prayer should be carefully prepared. The ushers should be coached not to seat people during the act of worship. The hymns should be stately, dignified hymns of worship. Let me illustrate what I mean. Suppose in next Sunday morning service we sing, "He walks with me and he talks with me." When we get through singing it will take some time to recapture in the hearts of the young people the spirit of worship. There is too much swing to that sort of a tune. If however you announce "Beneath the Cross of Jesus, I Vain would take My Stand," the group will feel that they are being lead into the presence of God. Instead of "Brightening the Corner Where you Are," have your congregation sing, "Oh, God, our Help in Ages Past, Our Hope for Years to Come." Make our Church a sanctuary not an auditorium. A house of prayer and not a house of talk, where people go to meet God, not to hear the preacher or to visit with one another.

Sometime ago I attended a morning worship

(Continued on page 537)

THE MINISTER AS COUNSELOR

What is counseling?
Why should ministers practice counseling?

NORMAN E. RICHARDSON

THE minister who desires to be a successful worker with young people and adults will find a wealth of helpful suggestions by looking at his task in terms of the principles and methods of counseling.¹ A voluminous literature is appearing in this field. Very few of these books are concerned with the use of the techniques of counseling in the field of religious nurture. They are, however, full of helpful hints for teaching ministers.

There are those who have felt that the modern, religious education movement has kept methodology too close to the center of its major emphasis. Such persons will find, in this more recent trend, a wholesome regard for the content of the "lesson" and for the personal influence of the one who is bearing witness to its value. A lack of intelligent sympathy for theology does not characterize all religious educators. But Biblical truths need living interpreters. Jesus Christ was called "Counselor" as well as "Prince of Peace." In his counseling he gives his church a vital norm for the gospel ministry to persons.

What is Counseling?

There are two influences that determine the modes of living or patterns of conduct made use of by each new generation. The first and most vital is the informal, unsystematic education which children and youth receive at the hands of parents, playmates, neighbors, and friends. Civilization is socially transmitted. This transmission is not planned. Its curriculum is haphazard but none the less vital. It catches the pupil when he is unaware of what is really happening. As he responds to personal influences he becomes socialized in accordance with conventional patterns.

¹Consult such books as Strang, R., *Counseling Techniques in College and Secondary Schools*. New York: Harper and Brothers, 1937. pp. 153. Contains a bibliography of 264 titles; Paterson, D.G., Schneider, G.G., and Williamson, E.G., *Student Guidance Techniques*. New York: McGraw-Hill Book Company, Inc., 1938. pp. 316; Williamson, E.G., Darley, J.G., and Paterson, D.G., *Student Personnel Work*. An outline of clinical procedures. New York: McGraw-Hill Book Company, Inc., 1937. pp. 313; Reed, A.Y., *Human Waste in Education*. New York: Century Co., 1927. pp. 448. Bibliography pp. 431-443; Proctor, W.M., *Educational and Vocational Guidance: A Consideration of Guidance as It Relates to All of the Essential Activities of Life*. Boston: Houghton Mifflin Company, 1925. pp. 351; Strang, R., *The Role of the Teacher in Personnel Work*. Revised. New York: Teachers College, 1935. pp. 417. Bibliographies Part I, p. 155-159; Part II, p. 274-285; Part III, p. 401-407; Walters, J.E., *Individualizing Education*. New York: John Wiley & Sons, Ltd., 1935. pp. 278; Levine, A. J., *Fundamentals of Psychologic Guidance, Mental Hygiene in the Service of School and Society*. Brooklyn: Educational Monograph Press, 1936. pp. 96. Bibliography; Brewer, J.M., *Education As Guidance*. New York: Macmillan, 1933. pp. viii and 668.

Formal education, such as is carried on in public schools and colleges, is planned with a view to the engenderment of preconceived qualities of personality and patterns of social living. The professional educator says to himself: "Go to, now, I will fashion freely creative personalities who are devoted to the common good." With this intelligently conceived purpose in mind, he sets to work. He selects text books, arranges class schedules, and conducts recitations. He takes himself seriously and believes he is controlling the evolution of ordered society.

Sooner or later he is disillusioned. The actual modes of life that are found in adult, ordered society reflect surprisingly little of the ideals which the school teacher cherishes. Instead of making progress toward peace, temperance, and unselfish devotion to the common good or world society, large areas seem to be moving away from these ideals. Teachers have not yet learned how to realize a planned society. This obvious truth applies to both public school and Sunday school teachers. Generations of teaching have failed to eradicate war, poverty, class strife, and other gigantic social evils. Education, to a large degree, is at the mercy of the modes of life which are perpetuated or created outside of the schools.

Counseling is a process in which the most effective features of both formal and informal education are conserved and combined. It capitalizes personal influence. It conserves spontaneous interest on the part of the pupil. Life situations that are actual and vital are made the occasions of guided learning. The pupil's readiness to take advice which he can make use of, immediately, is made the occasion for lesson mastery. The motive for learning is lively, already. It arises out of the experiences of the pupil. It is not teacher-made.

Counseling features self-propelled learning. It keeps alive the pupil's sense of need. He recognizes the value of what is being presented to him for learning. It makes the educative process more natural and the casual events in life of greater educational value.

Religious counseling is a distinctive function of the gospel ministry. It is more than "guidance" for it includes quickening as well as directing. It is essentially a process whereby human waste in church work is prevented and individuals are helped to achieve the greatest success in realizing their religious capacities.

Theologically stated, the purpose of counseling may be designated as that of giving God the most favorable opportunities for His self manifesta-

tion in and through human personalities. In terms of the church, counseling may be defined as a controlled procedure whereby the personnel resources of the church are purified, strengthened, and made increasingly useful. From the standpoint of the individual, counseling is simply a series of experiences in which the resources of another and superior personality are brought to bear upon the problems of self-realization and of adaptation of one's own surroundings.

The task of counseling involves a balance of five basic elements. 1. A minister needs a clear conception of the anticipated outcomes or end products of his ministry, in terms of improved, human personalities. 2. He needs to know, in general, what are the areas in which conflicts and problems arise as people try to realize sound, strong, freely creative and useful personalities and as they try to adapt themselves, productively, to their environment. 3. He should be familiar with a definite body of religious knowledge, commonly referred to as the gospel of Jesus Christ. Unless a minister knows God—has reliable, first hand information concerning His self-revelation in Jesus Christ, he is like a hunter without ammunition, a farmer without a plow and some seed, or a merchant who has nothing to put on the market.

4. There are certain skills—technical abilities, without which the minister's work with individuals will be crude, wasteful, bungling. 5. The minister, as a counselor, has his own personality problems. Because of the limitations which he faces as an individual, there are large areas of needed personnel service, in his own parish, which are beyond his reach. But whatever his capacities or talents, he should seek constantly to improve them. He is under obligation to exercise himself into godliness, if his own personality is to be increasingly serviceable in counseling.

Self improvement in counseling brings the minister face to face with the task of mastering a specific body of knowledge and of skills. He will need to reinterpret information already on hand. Certain adjustments in his habits of parish work will be necessary. Perhaps a point of view will need to be developed in which the human elements in the life of the Church will receive greater consideration. To understand individuals and to be able, increasingly, to help them clarify their life purposes and overcome the specific obstacles which they encounter, will be the focal point of well-sustained effort.

The Need of Religious Counseling

The pressing need of religious counseling arises out of 1. the capacities of individuals for religious development, 2. the evil results of false counseling, 3. the exigencies which true religion has encountered due to the rise and aggressiveness of organized pagan ideologies, and 4. the improvements in secular education whereby social, vocational, cultural and other forms of self realization are being realized with increasing success.

Every normal person holds immeasurable capa-

cities for spiritual development. The richness of the gifts which he receives from his near and remote ancestors suggest a range of self realization that should stir the imagination of all his teachers. The vast areas of unrealized personal values point to innumerable defects in the present educational program. The Master Counselor could locate and recognize potentialities in his disciples which the professional teachers of his day overlooked. He had confidence in very ordinary men (judged by conventional standards) as the human inaugurateurs of the Kingdom of God. The successful counselor can see that kingdom within the personalities of his people.

The evils of false counseling inhere in the process whether it be formal and intentional, though without knowledge of its falseness, or informal or casual. But, in either case, results are seen in the use of the facilities of worship as ends rather than means to bring to fruition a deeper purpose. It may lead to a distrust of intelligence and clear thinking as when the mind resolves a doctrine into a dogmatic complex. A commonly observed evil is the over-intellectualization of religious experience. Spiritual energy and interest are exhausted in the refinements of thinking concerning religion. Counseling is sometimes too heavily weighted with indoctrination.

Another evil is seen in an excessive emphasis upon ritual. Spiritual events are potential in the worship service and would be realized were it not for the wealth of symbols and other embellishments which are employed. The mind of the worshiper is lost in the richness and variety of sensory stimuli. Aesthetic appreciation crowds out inter-communication with God.

An excessive emphasis upon the Church, its organization and management, leads to an evil, known as ecclesiasticism. Here interest comes to a false terminus in an agency rather than in the spiritual events that are fostered by corporate life or social cooperation.

In these days of intense emphasis upon social action, false counseling is apt to neglect the mystical phases of religious experience. The need of adequate motivation and sustained morale in social service is in danger of being ignored. Similarly, there is a lack of balance of emphasis shown in those modes of counseling that involve excessive emotional stimulation. Pageantry, drama, ceremonial, pictures, and music, while not always as intense as the old-fashioned revival, in their emotional appeal, can be used to excess in a program of religious nurture.

Some counselors seem to be obsessed with the thought of discovering and training leaders. Young people are given such a variety of organizational responsibility, that their service to the Church or to the Kingdom of God is deplorably superficial, haphazard, and casual. They fail to carry through to completion the many tasks in hand.

These, and other current evils in religious education, suggest one of the primary reasons why

(Continued on page 536)

TAKING RELIGION FOR A RIDE

W. HOWARD LEE

HERE is a growing tendency in our time to harness the resources of religion to all kinds of commercial and selfish interests and to bend religion's power to serve the ends of avarice and ambition. If we should see some friend taken advantage of, his personality and influence exploited to further the designs of another, and that contrary to his own best interests, we would say in good American slang that our friend is "being taken for a ride." And, no doubt, we would seek opportunity to whisper the truth in our friend's ear to save him from riding too far. It is such a warning whisper that I utter when I say that religion is being taken for a ride and that it is everywhere suffering from exploitations great and small, sometimes perpetrated with naive obviousness and sometimes with deceptive subtlety, by individuals and communities, small-time politics and 'big business.' It is perfectly apparent that such an attitude toward and abuse of religion augur no good either for religion or its exploiters.

I am a minister, and, like all other ministers, am worried incessantly by callers at the study who come not seeking pastoral counsel or spiritual guidance but to get at the church, through me, in order to advance their petty personal schemes. For example, a local tradesman intrudes upon my morning study-hours to ask in a flurry of unnatural cordiality the state and condition of my church, inquire into our attendance record, and get details of our program. I don't remember having seen this man taking any interest in religion heretofore and I wonder. He senses my reluctance and hastens to assure me that his inquiries are in good faith; he intends to make a gift to the church. That wins me completely until he talks on to reveal the nature of his beneficence: he is going to donate a large supply of fans, nice fans, with a beautiful multi-colored picture of the Good Shepherd on them. He doesn't mention, until I ask him, that his own name and the advertisement of his business are sprawled in bold-face type across the back of each and every fan. I tell him as frankly as ministerial diplomacy will allow that our church is not an advertising agency for anybody's business.

Another case of the same stripe is the store-keeper who, introducing himself as 'a friend of the church,' requests the loan of our membership mailing-list. He is at first evasive but, when I refuse to accede to his request without knowing the use he purposes to make of the roll, he confides that he intends mailing religious 'art' calendars having beautifully illustrated scripture verses throughout, and, of course, a generous plug for his own business above the heading of each month. I tell him politely but firmly that I will not lend the mailing-list for that use. He gropes

his way out, non-plussed by my stubborn indifference to the cause of religious art.

Then there is the stream of notices which I will "kindly publish in the weekly church bulletin and announce from the pulpit on Sunday." They come to my desk by mail, phone, and messenger from every quarter and just about run the gamut of human activities. They ask for advertisement of the Camp Fire Girls' ice cream social, suggest a public blessing for this or that 'worthy character' running for political office, or demand the church's hearty support of the 'Sales Mean Jobs' campaign of the local Chamber of Commerce. It seems to be a general assumption that the church is a 'public crier' for anybody and everybody, especially those who have no other use for that institution. Whenever an individual or organization is faced with the necessity of putting over a publicity campaign without money and without price, the institutions of religion go down as number one on the list of fruitful but free agents of advertisement. Needless to say, it is difficult for any minister to maintain an attitude of patient forbearance toward these "ecclesiastical moochers."

The examples I have given may seem small and unimportant. They are. The minister might easily endure such minor irritations and overcome his temptations to turbulence if the practice were confined to such trifling incidents. But the simple fact is that these brazenly utilitarian appropriations of the power and prestige of religion, petty though they be, illustrate a principle which extends much farther and penetrates much deeper, though in essence it remains the self-same wile. It is, wherever and in whatever form you find it, the same maneuver of inveigling the organizations, loyalties, and sentiments of religion into the service of mammon.

I recall the experience of a friend who believed that he saw unmistakable signs of a religious awakening in his parish. He found himself, along with the other ministers of his town, drawn into business and industrial circles that had before given him but slight recognition. He was asked to speak before gatherings of community leaders and interviewed on matters religious by individuals in high places. This was indeed a new thing. Surely it must token a 'return to religion.' Certain influential clubs and societies had even gone on record as affirming that "what our whole country needs most in these critical times is a revival of real religion." My friend was most encouraged until one day while he was making a pastoral call on one of his renegade members, a business man incidentally, he chanced to remind the uninterested parishioner that his fellow businessmen had recently proclaimed from the housetops their faith in the good life. Before the point was

carried further the man divulged the secret of the town's remarkable conversion: the officers of the business association which included the city's principal manufacturers were alarmed by the growing unrest of the "working element" of the vicinity and had philosophically concluded that they would do no harm by making their civic domain religious but would probably do a great deal of good—at least toward stabilizing the conditions of business and industry. Instantly it was all quite clear. Religion had been taken for a ride. The Church and its ministry had been used merely as weapons to protect the vested interests of community plutocrats.

There would still not be cause for general apprehension if all this were to be seen only here and there in occasional individual and community exploits. But it is because the attitude is being increasingly expressed everywhere, in city and province, in cathedral and cross-roads Sunday school, that I lift my voice in this cry of alarm.

It scarcely needs to be pointed out that large corporations and national advertisers have found religion to be a 'good thing' in more ways than the usual one, a means of increasing their treasure on earth, treasure in heaven not considered. Each morning a million or so radio listeners crunch their breakfast toast to the strains of *Softly And Tenderly* or *Dwelling In Beulah Land* rendered by this or that radio choir or by one or another of the sizable crop of 'gospel singers,' or hymn crooners as I prefer to call them. And all of this through the "*courtesy*" (heaven forgive the word!) of Tittlebaum's Toasty-Roasties or Chippewa Cheesie-Weezies, the chuckaway of chums—it gives muscles of steel to men of iron—in the red and yellow carton, coupons with every box. The continually increasing number and popularity of these programs show that the national advertisers realize that they have struck a rich vein and that they intend to work it to the finish. They have discovered what Martin Luther found during the Reformation, that is, that there is more moving power in a single hymn than in a score of sermons. Why shouldn't 'big business' utilize the tremendous power which the warm associations, tender memories, and generous impulses that the great hymns call forth in religious people and coin those sentiments into sales and profits? Why not, indeed?

Even the liquor industry has made of religion a useful tool. These two used to be considered mortal enemies, but now the liquor interests offer an open hand to religion and talk piously of education for temperance. And then, when a tolerant or indifferent attitude has been cultivated within religion they seize the opportunity to advertise their products, multiply their consumers, and expand their industry. To do this they have even perverted the Scriptures and twisted them to serve their unholy cause. A friend showed me a

wine-glass that he had been given when he was shown through one of our nation's large wineries. Around the outer surface of the glass was beautifully embossed this quotation wrested from the 104th Psalm: "Wine . . . maketh glad the heart of man." Nothing like overcoming the scruples of religious people by quoting scripture, and a well chosen verse, even if improperly used, evidently helps this concern to sell its products.

Probably the height of such arrogation of religion was this case that I heard of only the other day: At Christmas time a few years ago on a big hillside overlooking the city of Pittsburgh there appeared a huge electric sign; half of that sign was a picture in lights of the Nativity scene, manger with star above and worshiping shepherds standing about; on the other side this appropriate caption kept flashing, "CELEBRATE THE BIRTH OF OUR SAVIOUR RIGHT—Blank Brand BEER."

It must be clear, certainly, that I am not contending that religion should be kept separate from the common affairs of human life. Of course religion is intended to help men to abundance of life, and no part of his common life is excluded from this redemptive purpose. That is exactly the point I make. If religion is to redeem the whole of man's life, it must first retain its own integrity. The Church and the Synagogue, while not standing aloof from the common affairs of men, must nevertheless stand over them as the agents of prophetic judgment. If it is to have the power to do this, religion must not be hitched to pull the commercial or political carts of any person, party, or people. It is the purpose of religion to deliver men from the kind of unprincipled selfishness which I have here illustrated, not to be taken for a ride by it.

It is not only a sad thing for religion when it is used in this way; it is bad for the people who so use it. It is a reflection upon the character of any people when they take the most sacred thing in their society and treat it like the Philistines did Samson, gouging out its eyes and chaining it to the mill to grind for them. And those who so prostitute religion work their own ultimate harm, for they defeat the good that religion intends for them.

It is a case like that of a certain medieval baron who, when warned that the Church might not let him get away with one of his nefarious seizures of property, replied, "I have a bishop, and my bishop is *my* bishop." In that simple statement he not only declared the impotent worthlessness of his church, but he made plain the poverty of his own soul as well. Just so the present tendency to take religion for a ride not only warns the Church of our day to look to its own integrity and stiffen its resistance, but it tells us all that we had better whet our spiritual sensibilities.

Visualize writers in this magazine as Brother Ministers who have come to your study as friendly counsellors.

OUT OF THE ETERNAL

HARRY W. STAVER

BALLISTIC experts tell us that when a bullet is fired from a gun certain specific markings are made on the shell which identify it with the gun from which it was discharged. Edwin Markham, in one of his shorter poems, says a similar thing not of a bullet but of a stone. He says, "When a stone falls from a star, we find within the stone the secret of the vastness whence it fell." We must say something like that, also, about the Person of Jesus.

Jesus came from God and the markings of God are upon Him. "At altar-fires anterior to Earth His soul was lighted." He came out of the "mystery that was before the world" and the tokens of that "mystery" cling all about Him. He came out of the Eternal and everywhere in Him is the evidence of the Eternal. "I am from above" is the word He has spoken. The proof of that is within Himself. "When a stone falls from a star, we find within the stone the secret of the vastness whence it fell."

Men, in all ages, have not faltered nor failed to declare what they have found in Christ. There is the prophet, Isaiah, mindful that "far roads have felt His feet," saying in that never-to-be-forgotten verse, "He shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." There is the Angel of the Annunciation speaking to Mary concerning the "son" she was to "bring forth" and saying, "He shall be great and shall be called the Son of the Most High and of His kingdom there shall be no end." There is the beloved Disciple, John, at the beginning of the Gospel which bears his signature, stumbling through the philosophy of The Logos, trying to tell "the secret of the vastness" whence Jesus came and saying, "In the beginning was the Word and the Word was with God and the Word was God." There is the writer to the Hebrews, with a burning in his spirit that lights up the truth the senses never can perceive, saying of Jesus, "He is the effulgence of God's glory and the very image of His substance." And there is the Apostle Paul, in his Letter to the Colossians, also joining his voice with those of all the seers of insight and saying of Jesus, He is "the image of the invisible God, the first-born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him and He is before all things and in Him all things consist."

One of our great modern preachers and writers has said, "When we stand in a great cathedral, subdued by its sublimity until, in imagination, we hear the very angels singing among its aisles and arches, it is not the involved mathematical formulas of construction that stir us; it is the beauty

and grandeur of expanding spaces and aspiring altitudes." Just so when we stand in the presence of Jesus, conscious of the "vastness" whence He came, it is not the temporal arrangements of His earthly life which lifts us into any ecstasy of the spirit. The thing that moves the soul with wonder and with awe is the astounding love of God which comes, with Christ, out of the Eternal and the amazing revelation, in Christ, of God's purpose for our star.

And we do come, finally, to this which Dr. Harry Emerson Fosdick has written at the very end of his book, "The Modern Use of the Bible" . . . "Of all foolish things, I can think of nothing more foolish than, looking back on our race's history and discerning amidst its tragedy and struggle this outstanding Figure spiritually supreme, to minimize Him, to tone down our thought of Him, to reduce Him so that we can all be like Him. Rather let us exalt Him. If God be not in Him, God is not anywhere."

THY WILL BE DONE

Oh you who mourn this solemn hour
With aching heart,
Think you the hand of death can tear
Loved ones apart?
This angel, death, meets every soul
Escaping none,
But God plans well. Then let us say,
"Thy will be done."

Death does not come with bony hand
Or haunting face,
To smite, then hold your loved ones in
Its cold embrace.
While it may cast its shadow o'er
The brightest sun,
Look unto God with faith, and say,
"Thy will be done."

Though slowly pass the painful hours,
Without relief;
Fear not, for God is by your side;
He shares your grief.
Remember that Eternal Life
Has but begun,
And we must die to live. So sing,
"Thy will be done."

Leave all to God, for He alone
Doth understand;
He will not let you suffer more
Than you can stand.
So trust His love and be assured
Death has not won,
But God, who giveth Life. Then pray,
"Thy will be done."

—George W. Wiseman

The Editor's Columns

Write it Right

THAT is the title of a little book by Ambrose Bierce which I picked up a few years ago. But he dealt with the use of words and proper expression. Both these things are necessary for any one who has an idea to convey.

Yet there is another angle to writing it right. That is the legibility of one's script. I have always admired those pharmacists who compound prescriptions, for their ability to decipher physicians' writing, for physicians do make some peculiar scrawls on blanks. One day a woman wasn't satisfied with some medicine so she took it back to her physician. He in turn took it to the pharmacist. It was carefully checked and at last the pharmacist exclaimed: "I got it doc! I put your signature in with the rest of the prescription."

Horace Greeley was famous as an illegible writer. When once he discharged a typesetter for making a mistake in one of his editorials the typesetter asked if he could have the manuscript and got it. He went from the office of *The World* to the office of *The Times* and applied for a job. "See," he said, "I have a letter of recommendation from Horace Greeley." He got the job because the signature was all the *Times* men knew of the manuscript, or could read.

Shakespeare was a great dramatist but some of his work has never been published because no one can read it. That is why some of Hawthorne's manuscripts remain unpublished. Some of Napoleon's letters were taken for battlefield maps!

There is a certain consolation in knowing this. Folk with peculiarities find solace in learning of similar peculiarities in others.

Which leads me in a rather round about way to the subject of consolation. Recently I have been studying sermon themes in large number. I am struck with the absence of a note of consolation and am wondering if we pastors are not neglecting a needed note of consolation for people burdened with the cares of life and living. To know that there is some one who sympathizes, cares and understands; to know that there is human and spiritual interest, does give a human being a certain 'lift' and often the ability to carry

on to a triumph. In speaking with men and women of the pews I find that many would occasionally appreciate such a message, and I am wondering if our ministry of consolation does not have a larger place than merely during illness, accident or funerals.—W. R. S.

Duty

'RAMSEY,' he said, as we sat in his hotel room, "the day has come, and I'm glad it has, when the minister has to and should resort to other technique than has been his custom, to get his people to attend services."

"It is all well enough," he went on, "to use the old club, 'It is your duty to attend.' We should know by this time that that may influence some but not the greater number, who in this day have decided among other matters, that their consciences are going to have something to say about what their duties are."

Of course we have our duty to the church but I honestly don't believe, after my forty years in the active ministry, that it is the duty of any church member to go to church, just to be in church. If the conduct of the service, if the mutilation of the service, the sermon, the fearful reading of the lessons and the like, grate on a person's soul, how can that one worship? And if he is not permitted to worship and commune I can't believe that he is by duty compelled to do violence to his honesty, by attending."

And so the conversation ran, leaving me again wondering and not wholly unsympathetic with his point of view. Duty? Of course we have our bounden duties, but as an evangelistic or attendance appeal, the stressing of the duty angle lacks in divers directions.

Knowing his answer, for he is prominent among national clergymen, I nevertheless asked, "If not duty, what then?" and instantly the reply came as though it had been anticipated.

"Duty of the parishioner? Yes it is there, but

it doesn't stop there and no minister is forceful enough to convince a man of his duty to attend services unless he has convinced himself *first* of his duty to his parishioners in the way of attracting them. When he has convinced himself that he has a duty to them, recognizes his duty to prepare, then he is justified in urging on the basis of duty. But the interesting thing lies in the fact that the moment the minister is cognizant of his own duty and a little less anxious to stress duty, he will find that it will not be necessary to urge people to come, on the basis of duty. Let him strengthen his service, give honesty of his best and his services will be attended. Once a minister is known to preach a real sermon his parishioners will flock to hear him."

"Carelessness, undue haste, slipshod methods, lack of heart are responsible for more empty pews than most of us realize, and urging on a duty basis, won't fill them."

And maybe there is something to think about in his suggestions.

JWR

When Seconds Count

THE broadcast was ended. You could have heard a needle drop, for though our work was done there was the sign-off signature of the N.B.C. chimes. Not a move or sound was made by the little group.

Dimly through the loud speaker I heard a distant and faint announcement of the hour and instantly the Rudy Vallee program was on.

There was a click. The caution light went out and the silence that had been loud in its intensity was broken. A door flew open. Voices, raised and concerned, seem to spring everywhere, into action. All was a bedlam intensified by the silence it had shattered.

Something had happened. Someone had slipped. Our program had exceeded its last allotted second. I was mystified, interested, for as a guest-speaker I was not concerned about engineering detail.

Then I was informed that the last sentence of the announcer, one I had noted had not been read during our rehearsals, had been inserted at the last moment to fill up our period but had run beyond that limit by a matter of seven seconds.

We left the studio and retired to the office where phones were ringing as we entered and where phones continued to ring, making conversation impossible and all because of seven seconds.

Never had I been made so conscious of the value of seconds. It was an impressive thing. One would have thought that lives were at stake rather than seconds—that jobs swung within the diminutive arc cut by those seven seconds—that the greatest possible catastrophe had happened.

And indeed it was no less than that, for while lives were not at stake, jobs were, for the radio engineer, the script-writers, the several rehear-

sals all labor toward second exactitude. That it was the popular crooner's program we had overlapped seven seconds hardly helped matters. It didn't seem possible to me at first but slowly it dawned, here at least, in the radio studio seconds count and it gave me a line of meditation for my homeward drive which needs no great amplification. It is, however, something real to think on—for life is nothing more than a series of seven seconds.

JWR

Relinquished Time

WHILE League Park has seen me no more frequently than the Golf Links, I may be forgiven for stepping from the busy street, through an open doorway, lured by the radio inside which was recreating for any who might linger, the second game of the 1938 Championship baseball series being held in Chicago, where, incidentally, the grandstand covers the site where once stood the Seminary in which a now sainted father occupied the chair of Historical Theology.

It was late in the game. DiMaggio had just knocked one over the wall and Dizzy Dean had been taken out of the box. Then in a twinkling the game was over and while the fifty or so thousand who had been drawn from over the country, to see the game, started the usual stampede for the exits, the announcer broke in.

"The National Broadcasting Company wishes to thank the program known as Hymns of All Churches for relinquishing its time on the air, that we might bring you the description of the ball game."

The old soft felt hat slid slowly into place. I pulled up the collar of my top-coat and crept back onto the street to lose myself, if I could, in the milling throngs. But somehow I couldn't lose that announcement, "Hymns of All Churches"—relinquished that "we might bring you the description of the ball game."

Maybe it's all right. Maybe the desire of the public is to be the test, but it did seem to me that the day needed a few more hymns and less sport broadcast, or am I just old fashioned?

JWR

Labor

Labor is given to us,
Let us give thanks!
Power worketh through us,
Let us give thanks!
Gratefully we sing,
For the mighty thing,
We must do travailing!
For our task and for our strength;
For our journey and its length;
For our dauntless eagerness;
For our humbling weariness;
For these, for these, O Father,
Let us give thanks!
For these, O Mighty Father,
Take Thou our thanks.

—Shaeamus O'Sheal.

CHURCH METHODS

Service for the Dedication of a Piano for the Church

"The current issue of *The Expositor* proved to be a great assistance to me in the preparation of a service of dedication of a piano," writes the Rev. W. S. Thomas, M. E. Church, South, Staunton, Va. "Particularly I wish to thank you for giving the references to previous issues of *The Expositor* where dedication services may be found. I looked them all up and used much of the suggestions found, then added some of my own and prepared the following service. Again I thank you for the valuable help which came at this time, as well as that which I get at other times."

The Program

A service of Sacred music dedicating a Piano to the Worship of God.

Processional: "Holy, Holy, Holy," The Junior Choir.

Scripture Selections: relating to Music.

Prayer: closing with the Lord's Prayer.

Hymn: by the Senior Choir.

Hymns: by the Congregation.

Piano Solo

Vocal Selections: "The Beautiful Garden of Prayer." "Lord I want to be a Christian." "My Task."

Hymns: by the Junior Choir: "He Leadeth Me." "He Lives On High." "If Your Heart Keeps Right."

Duet: "Ten Thousand Times Ten Thousand," Organ and Piano.

Reading: "The Value of Music in Worship."

Vocal Selections with Autoharp: "God is Still on the Throne." "There is None Like Jesus."

Piano Solo: "Largo," Mendelssohn.

Songs by the Vacation School: "Lord of the Sun-Light." "This is My Father's World."

Vocal Selections: "The Lord is My Light." "Open the Gates of the Temple."

Hymn: by the Congregation.

The Dedication—

The presentation on behalf of the donor.

The acceptance on behalf of the Congregation.

The Litany: With gratitude to Thee, Almighty God, Maker of heaven and earth, Who hath invited us to come to Thee with hymns of joy and gladness, We dedicate this instrument of music to the praise of the Lord.

For the glory and praise of Him to Whom this house is consecrated, the Father, the Son, and the Holy Ghost,

We dedicate this instrument of music to the praise of the Lord.

For the use of Thy people who seek communion with Thee, through praise and thanksgiving,

We dedicate this instrument of music to the praise of the Lord.

That sorrows may be comforted, the weak strengthened, and the wandering brought to Thee through the ministry of music,

We dedicate this instrument of music to the

praise of the Lord.

That we may exalt the name of the Lord and that the lips of Thy people may be jubilant in song,

We dedicate this instrument of music to the praise of the Lord.

Choral responses: (The congregation will sing one stanza of each hymn).

We dedicate this piano that it may assist us in giving praise to Thee—

Hymn: "O For a Thousand Tongues to Sing."

We dedicate this piano to the telling of the old, old story of Thy Redeeming Love that men may yield their hearts to Thee—

Hymn: "I Love to Tell the Story."

We dedicate this instrument to the deepening of our sense of dependence on Thee—

Hymn: "Rock of Ages."

We dedicate this piano to the memory of the saints and martyrs of the past—

Hymn: "Faith of Our Fathers."

We dedicate this instrument of many strings to the end that we may more fully consecrate ourselves to Thy service—

Hymn: "Take my Life and Let it Be."

We dedicate this piano to the spread of the Gospel to all mankind everywhere—

Hymn: "The Kingdom is Coming."

The Prayer of Dedication.

Closing Hymn by the Congregation.

The Benediction.

Choral Response.

Postlude.

PULPIT PROGRAM

Morning—

"Life's Great Question: 'Believe ye?" Matt. 9:27-34.

The great issue of life is not our physical well-being, but the question as to whether or not we have found and are traveling the one divinely designed way to eternal life. What is that way? Men are trying to obscure it. New ways are devised. Can there be purpose and direction in our life?

"Who Is Jesus Christ?" John 7:25-31.

This question never loses timeliness nor importance. Much is said and written about Jesus Christ today. Almost every movement claims Him. In determining Christ's identity it is best to let Him speak for Himself. We cannot leave the question in abeyance.

"Love Kindled by Forgiveness." Luke 7:36-50.

There are no limits on Christ's forgiveness. He recognizes no social barriers nor class distinctions. We love Him because He forgives us. The person who claims to love Him without recognizing His atoning work is talking nonsense.

Harvert Home Festival. **"Our Dependence on Divine Bounty."** Ex. 16:15.

Even in physical matters we are dependent on God's bountiful mercy. Do we act like it? Does our conduct betoken recognition of our dependence? How do we use the gifts of heaven? Dependents should be humble and submissive. How do we account for our pride?

Evening—

(Holy Communion) **"When Is God Our Father?"**

John 14:7-14.

The world is full of blatant nonsense regarding the fatherhood of God. It is a stock phrase on the lips of every religious mountebank. Even the enemies of Christ roll it on their tongues. On what conditions are the father qualities of God exercised toward us?

"The Tragedy of an Outcast." Mark 5:1-5.

Sin is a destructive force. Men do not hunger and thirst after righteousness because they are not sufficiently sensible of sin. The story of the demoniac is a dreadful picture of sin's power. Do we realize the scourge of sin?

"The Outcast Reclaimed." Mark 5:15.

This sermon continues the story of the demoniac. He is reclaimed through the power and mercy of Christ. He becomes completely transformed. There is a release from sin's bondage. There is salvation in Christ Jesus.

Harvest Home Festival. **"You Reap What You Sow."** Gal. 6:7-8.

That is a moral as well as a physical law. The fruits we reap are bound to be a result of the seed we have sown. Are we sowing unto life or unto death? The law of cause and effect is bound to operate for our destruction unless we permit Christ to obviate the results of our sowing.

(Everybody is requested to bring at least one article of foodstuffs as on thanksgiving. These gifts will go to needy families and to our Children's Home. We ask a general participation in this offering).

—*The Rev. Paul Lindemann, Minneapolis, Minn.*

Opportunities for Church Members

Many pastors print in their Church calendars a page of "Opportunities." Many types of headings are used, as

Your Church Needs You

Your Church Calls You

Use Your Talents For Your Church

Work For Every Member in This Church

Let's Pull Together.

Enlist or Volunteer, be a worker for the Kingdom!

A complete list of all services needed in a working Church should be given, with a place to check, sign with name and address. Such lists might well be made into a letter, and mailed to every member of the Church, with the request that various services be checked, and the list given to the ushers, or mailed to the Church office. No single offer of service should be overlooked or ignored. All group leaders should be furnished with the name

and address of every volunteer, and carefully followed up.

Rally Day Tickets

Excursion Tickets to "The Fuller Life" are effective when printed in regular ticket form, using bristol in bright colors. Print a regular contract on the ticket, much as you find on a pullman or car ticket, only wording the contract to fit into the general plan for the program of the Church. The contract may begin, "Good for one first-class passage, subject to the following——" The holder of the ticket is expected to be at station (give name of Church and hour), and while stop-overs are permitted, no ticket holder must fail to present himself on schedule time. There should be a coupon for the name of passenger, and this must be carefully filled in and delivered to each person with special ceremony. The coupon with the name filled in is especially important, and must be carefully used. The tickets are not negotiable, and must be presented by each individual.

Series of Rally Season Services

"The White Cross Service," an evening service with a lighted cross.

"The Bible Owner's Service," an evening with our own Bibles. A souvenir for every one who attends. A special gift for the owner of the oldest Bible displayed during the service.

"The Surprise Service," an evening to delight the heart of those who come to worship and pray. No previous announcements, and no report on the service to those not attending.

"A Service of Much-loved Hymns," an evening of hymn praises and prayer.

"An Orphanage Service," an evening for expressing our love and gratitude to God for the children placed in our care.

"A Pre-Commencement Service," an evening for the young of the congregation and the community if possible. An evening for the facing of life's challenges, centered on a list of "things that need to be done in this world."

"An Upper Room Service," an evening of prayer and meditation, awaiting the precious gift of the Holy Spirit.

—*A Baptist Reader*

Choir Robes for Thanksgiving

"Our Junior Choir will be radiant in their new white surplices on Thanksgiving," writes the President of a Women's Missionary group. Will your choir be radiant in the service of Worship on Thanksgiving, due to some special encouragement offered by the Pastor or a group in the Church?

Any Church with a willing choir should offer encouragement in every way possible, through special entertainment, teas, receptions, special programs, new robes. The Choir or Choirs add much to the dignity and joy of the worship service, and should receive special recognition.

Modern Carillons for Small Budgets

An eastern church, early in 1938, solved the age-

old problem of installing adequate church bells with a limited budget. Ambitious to have a modern chimes system but unable to afford the high cost, the services of a specialist in organ and electronic music applications were called upon. He developed a system which employed tubular chimes such as those used in orchestras as the basis. The sound of these chimes was amplified electrically and reproduced by means of powerful loudspeakers mounted in the bell tower of the church.

One of the major problems was in obtaining a vacuum-tube amplifier capable not only of building up the sound of the small chimes to monster proportions but of doing so in such a way that each note of the chimes would bear its proper relationship to the others from the standpoint of sound volume.

In the solution of this problem there was developed a special amplifier. Although the system has been in operation for several months, residents of the community in which this church is located are still under the impression that the church tower conceals a vast array of great bells.

The chimes, played from a small keyboard mounted on the organ console are regularly heard throughout this city, which covers an area of approximately ten square miles, and in every respect provide the equivalent of twenty-one bell carillon.

Perhaps this offers the solution of the empty bell towers in many of our modern church buildings.

A Hospital Sunday

Centering attention on the achievement of medicine and surgery through the medium of our modern hospital may be made a special feature of missionary education. Young people should be selected to present facts regarding the development of this most important phase of modern life, and its relationship to the Christian Church. Choose suitable hymns and musical selections. Secure from your library, or from The Judson Press, Kansas City, Mo., a copy of "The Life of Sir Robert Jones" by Frederick Watson, published by Hodder and Stoughton. This volume will provide you with material for dramatization, or for short readings.

Here is one human interest story that will interest any human being with a heart, and will result in support for Christian enterprise among children.

A Slum Child

Sir Robert Jones—the man with magic fingers—gave a large slice of his time to hospital work. He had a free clinic for cripples in Nelson Street, Liverpool, where queues of patients waited for his marvellous diagnosis and treatment.

Mr. Watson tells how there came to his room one day a young American who said Jones had so far cured him of bad hip disease that he had only a slight limp. But Jones had done more for him than that. He had induced someone to give him a

violin and teach him to play it. He was now head of a violin factory, and he had brought a £100 note for any cripple institution the doctor liked to name. Jones told the story thus to a friend who happened to be with him at the time of this "wonderful visit":—

"He lived in a wretched slum in Manchester, such as a home which only drink-producing poverty can achieve. The mother, an apparently hopeless slattern, the father earning good money and spending it all on drink; they had but one redeeming feature, a great love for the cripple boy. I got a friend to teach the child the violin, and going there one Sunday evening heard a violin accompanied by many childish voices singing 'Abide with Me.' Apparently the whole street used to gather there on Sunday evenings to sing hymns with that cripple boy. Finally he asked me to have a cup of tea with him. The tea was perfectly served and the house spotlessly clean. With tears in her eyes the mother said that the father brought home every penny of his wages."

Select as many local human interest stories as you can, or have members give testimonials of their own experiences, especially among children and under-privileged.

Thoughts for Armistice

"Armistice Day" has been associated for so long with the closing days of the world war that few of us realize that it should be brought up-to-date and applied to our problems today. There is need for an Armistice between workers and employers, government and tax payers, the affluent and the poor, the godly and the ungodly, those who believe in individual freedom and those who believe in 'isms' of one sort or another, and between liquor manufacturers and dispensers and those who waste their substance upon it.

The Parish Paper is an excellent medium through which such education may be carried on. The Parish Paper has so definitely established its worth in conducting the work of Kingdom building that it is hardly necessary to register a plea for the regular issuance of a dignified Church paper. Timely articles in the Church paper find a ready audience, and those written by the pastor in answer to a need in his own community are doubly worthwhile. Elmer T. Peters, Princeton, Illinois, recognizes this opportunity in the following article published in his Parish Paper, and published by the National Religious Press, Grand Rapids. Rev. Peters aptly points out that before God we are not workers and employers, warred against the warring, but we are individuals entrusted with a definite stewardship for which we ourselves are accountable to God. Here is an opportunity for every minister in the country to carry on a spiritually educational work, in conjunction with his pulpit program.

* * * *

The Lord Is Our Strength In Time of Trouble

Trouble is increasing in the world, and God's people are drawing nearer unto Christ. The worst cause of fear is another world war, which is im-

pending. Truly, "the wicked have drawn the sword, and have bent the bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bow shall be broken." Psalm 37:14, 15.

Stories of merciless slaughter of innocent and helpless people by brutal nations have come to us from battlefields in Ethiopia, China and Spain. Today over forty-five million men are prepared for instant warfare. Fifteen billion dollars were spent last year in preparation for war. When war breaks out, it is estimated that it will not take more than four years to bankrupt every nation, to lay practically every large city in ruins, to change order to chaos, and civilization for world barbarism.

BUT THE salvation of the righteous is of the Lord: he is their strength in the time of trouble." Psalm 37:39.

Radical movements aiming to commit our land either to Communism or Fascism are busily undermining the social and political structure of our nation. A world labor report just out, states that there were 10,000 strikes by laborers the past year, and that over one-half of these were in the United States. These will be increased in number and bitterness until it is hoped by the radicals that they will result in revolution and the complete overthrow of democracy. What could be seen only by those who read prophecy as late as ten years ago, is now plainly evident to the average man.

The church of Christ must look to a sure foundation, a living faith in Jesus Christ. She must preach "Christ and him crucified" as she has never done before. She must awake, and get busy. She must go out into the highways, and byways and seek lost and needy souls. Be sure you are not led astray by any "ism" of any kind. Keep your faith in God. Look for a victorious outcome for the kingdom of God. Pray for your loved ones that they, too, may keep the faith. Do not neglect your attendance at church, to do so will mean that you will not be prepared to meet the coming crisis. Make peace with God through the blood of Jesus Christ your Saviour, and in time of trouble you will find that the Lord will be your strength.

—Elmer T. Peters

Teach Facts about Liquor

You can secure news items about the present liquor business and its results from

Prohibition Facts Service
Minneapolis, Minnesota

Mr. W. G. Calderwood

for a nominal subscription fee, and these may be presented weekly through your Church Paper, or by your young people's organization, either to the Sunday School in session or to the congregation as a whole. Education on liquor is essential.

A Church Historian

Appoint a Church Historian, or better still a

committee of young people interested in news gathering and journalism. Have duties assigned as follows:

1. The collection of pictures of interest to the membership.
2. The collection of newspaper items, local and denominational, of interest to the membership.
3. The noting of dates of important events, highlights in social membership, and financial departments.

Provide files and covers for scrap-books. These sources will provide constant help for Church Papers, Pastor's Letters, Newspaper items, etc. The files and scrap books will be invaluable at the time of anniversary celebrations, dedication services, and Home Coming services.

Home Coming Sunday

A service in three divisions, early morning, mid-morning, and early afternoon is planned by a Chicago Church. The pastor speaks of it as "The Trinity Home Coming Service."

The early service is devoted to the Scripture lessons on Christ in the Garden before the betrayal, prayers, Scripture, and hymns.

The mid-morning service is devoted to the lesson on the "going to the Father in order to prepare a place for the faithful."

The early afternoon service is devoted to the coming of the Holy Spirit in the Upper Room, and the results of that coming.

The invitation to the services is extended to all "interested in the Kingdom of God" in this life and the next.

Vacation Memories

Plan an all-member gathering with plenty of refreshments, music, etc., for the purpose of fellowship. The chief entertainment should be incidents and memories of past summer vacations. Limit the "memories" to a given number of minutes, so that all may join in. Some of your best stories will come from those who remained at home for one reason or another. Sharing experiences and memories does much to increase good fellowship, and should not be overlooked. Encourage the telling of *funny-bones* as well as educational.

Doll Day for Orphans

Through the efforts of the Boy and Girl Scouts, an Indiana Church gathered all the under-privileged children in the community into its Sunday School quarters for an afternoon of fun, food, and fairies. Each child was presented with a doll as a souvenir. Some of the dolls were home-made, some character dolls, and other secured from the Woolworth stores. Character dolls are particularly acceptable now, and patterns for making them may be secured through your local stores.

Preach It Again

Ask your membership for a vote on particularly helpful sermons through the year, and preach

them again. Allow some months to elapse before requesting the vote, and ask the reason for specific votes. Names need not be signed to the vote nor reason given.

Debates and Forums

Unlimited educational programs may be planned through the medium of debate and round table discussion, and the plan is available to any group, young or mature, and subjects are unlimited. All such effort should have its foundation in religious and character training, and subjects should be selected with that point in view. Actual life problems should be used, as present news facilities give every member of the family opportunity to have information and form opinions. Secure the participation of as many members as possible, in order to increase activity, interest, and training. The individual grows by *doing*. Let the Church provide the chance for individual expression and training.

Boy Scouts

The purpose of the Boy Scouts is to teach boys the ability to do things for themselves and others, to train them in Scoutcraft, and to teach them patriotism, courage, self-reliance and kindred virtues through a program of troop activities such as Boy Scouts use and also by placing emphasis upon the Scout Oath and Law for character development, citizenship training and physical fitness.

There is no finer activity for your boy to engage in. It is not the scheme of the Boy Scouts to take boys out and give them a program away from the home. Every Mother and Father should give some time to their boy in Scouting. There is the Troop Committee, made up of dads of Boy Scouts or dads of boys who will become Boy Scouts. There is no finer opportunity for any boy's dad to actually work with his boy in a program. Should a dad just let his boy become a Scout, give him 50c for his membership, etc. and then leave it all up to the Scoutmaster to train his boy in Scouting? We say "No." A Boy Scout dad should help his boy in Scouting by occasionally attending troop meetings with his boy and join the Troop Committee with other dads of scouts in the troop and help the Scoutmaster give their boys a real program. Any boy enjoys having his dad interested with him in a real program for Boys. There is also the Scout Mothers' organization for Mothers. Every mother wants her boy to succeed and she will help her Boy Scout make a real success.

The Troop Committee is the Executive Committee of the Boy Scout Troop and the church is the sponsor of the troop. A Boy Scout troop should have at least five dads on the Troop Committee, five dads who are willing to give one or two evenings a month to provide a program that is educational. It is also religious education for it provides the happiest kind of foundation for moral training and the sense of spiritual realities.

—*From the M. E. Church Bulletin, Great Falls, Mont.*

The First of National Treasures

The actual presence of the Bible in "one book Form" has become matter-of-fact with us, so much so that it requires special effort to arouse interest and enthusiasm in this fact on the part of the average person. It is difficult to realize that this was a highly dramatic and epoch-making event in the history of the world. By special proclamation, the Bible was published in one-book-form in the English language in the year 1538, four hundred years ago this fall, and was pronounced "THE FIRST OF NATIONAL TREASURES" by King George V of England.

Thousands of lives were sacrificed and thousands of volumes have been written on history of 1500 years of effort to make the Word of God available to the rank and file of people, or to keep it from them, according to the dictates of those in power. To commemorate this greatest of all historic events, the Oxford University Press, 114 Fifth Avenue, New York City, has issued a special edition of the Bible, primarily for home use, in ordinary Oxford Bible paper and on new ultra-thin Oxford India paper. The special edition is styled "the Oxford Garnet 16mo. Edition" and is 7½ x 5", the largest type and *easiest-to-read* Text Bible in a volume of this size. Reference to the various books of the Bible is facilitated by the book title headings at the tops of the pages being set in bold type on the extreme left and right. Difficult proper names are marked with a simple arrangement of signs indicating the pronunciation.

This self-pronouncing edition may be had in a desirable range of bindings from cloth, round corners, red edges at \$2.00, to French Morocco, divinity circuit, round corners, red under gold edges at \$4.75 in regular Bible paper; in Ultrathin India Paper, the choice is still wider, ranging from \$5.50 to \$9.00.

This volume is so attractive, so easy to read, and so instantly desirable that any person handling it and examining it would covet a copy for personal reading. Write the Oxford Press for a leaflet describing the bindings and giving prices, so you will be prepared for making suggestions prior to Bible Sunday in early December.

For Victory in Time of Trouble (Prayer)

Our heavenly Father, Thou hast placed us in a world where there is sickness, pain and sorrow, jealousy, envy, and sin. We cannot hope entirely to escape the common lot of man, as sins and mistakes bring suffering in their wake. We thank Thee that One dwelt among men who knew tribulation, and was acquainted with grief and sorrow, but was yet the most joyous of all the sons of men. We rejoice in His victorious life, and trusting in Him, we too would be of good cheer and radiant hope. We would be conquerors and more than that through Him who loved us and gave Himself for us on the cross of Calvary.

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16:33.

THE PULPIT

PERMANENT VALUES OF PURITANISM

FREDERICK W. LEWIS, D.D.

"Seeing we are compassed about by so great a cloud of witnesses, let us run with patience the race that is set before us." Hebrews 12:1.

(Preached as part of a Harvest Home Service)

THE Pilgrim Fathers belonged to that whole group of men in the sixteenth and seventeenth centuries whom Froude, Green, Macaulay and Carlyle considered, next to the Apostles, the mightiest men that ever lived. They were the Huguenots of France, the Burghers of the Netherlands, the Covenanters of Scotland, and the Puritans and Pilgrims of England and New England.

No one can understand the political, social and religious movements of present-day America until he has communed with the genius of Puritanism and learned to recognize it even when it has doffed the high hat, the cape and great coat of the men or the white kerchief and simple dress of the women and put on, instead, the habiliments of modern attire. There are influences of Puritanism which will never die. Who can estimate the steadily conservative and stabilizing influence of this particular element of our population?

The reason why Puritanism will never die is because it was not an isolated phenomenon, but rather the re-appearance of an attitude toward heaven and humanity which had marked many previous stages in the development of the Israelitish and the Christian faith. Abraham, leaving idolatrous Ur and going out, not knowing whither he went, was one of the first Puritans. Moses, unwilling to be called the son of Pharaoh's daughter, choosing to suffer affliction with the people of God and leading them to the land which was to be their future home, was another Puritan. Isaiah, who saw the Lord high and lifted up and prostrated himself before God in deep humility, was another example of the same spirit, while Paul, to whom God was the King eternal, immortal and invisible, was yet another who had caught the Puritan vision.

Men have caricatured our forefathers in a perfect riot of satire, but they endure as shining ideals while the dust gathers over the volumes of their detractors. We may caricature their home life, rail at the "Blue Laws," propose hackneyed toasts to "the Pilgrim Mothers who had to live

with the Pilgrim Fathers," but the fact remains that the early New England home turned out princes and heroes to whom all of us are debtor. No AA on Dun and Bradstreet's sheet, no achievement on the football field or in scholarly degrees—all of which were impossible attainments, perhaps, for the sons of the Mayflower—can dim for a moment their better attainments, and every true man will stand in their presence with respect.

The essence of Puritanism was the glorification of God. The Puritans took literally the word of the Master that the first and greatest commandment is to revere and adore Almighty God. All their doctrines, conduct, social life and politics stemmed from that one great conception.

There was a two-fold result of this exaltation of God. First, it created an indifference to earthly distinctions. All men were so far below Him in station that their petty elevations above one another were to be despised. A man with his eye on Pike's Peak is not much concerned with the relative heights of the bushes and scrub-oaks along the wayside. With such a god, Puritans rebelled absolutely against all priest-craft and privilege in the church, and against kingship and privilege in the state. No one can understand the course of the political and ecclesiastical history of England in the centuries following the Reformation unless he has fully grasped the importance of the Puritan's conception of Almighty God.

The second result of the Puritan's vision of God was a strenuous hatred of all evil. The corollary of this attitude was a stern sense of justice and duty. It is doubtful whether the righteousness of the Puritan regime, whether considered as individual or national phenomena, was ever equalled before or since by any such large body of people.

Let us pursue this conception of the moral results of Puritanism a little further, and inasmuch as the Thanksgiving season is a period when our thoughts turn very naturally to the home, let us see what kind of a home Puritanism produced. First, the days of the Winthrops, the Mathers and the Phillipses were uncontaminated days. Where has that domestic purity a modern parallel? We are told that divorces are increasing four times as fast as the population. An effort is being made in high places to lift sex gratification right out of

the plane of ethics and put it upon the same level as eating and drinking. Having repealed the Eighteenth Amendment, there are many who practically advocate the repeal of the Seventh Commandment. A clean and wholesome novel such as Booth Tarkington writes seems like a voice crying in the wilderness. There has never been a generation before ours in American history where commercialized private entertainment made such frank appeal to passion and where there was such wide circulation of obscene literature and sex periodicals. If God demands a life without spot or stain as insistently as when Jesus denounced the impurity even of a wicked look then it behoves America to sit at the feet of the Pilgrims and learn from them how to cure some of the insistent evils of our day, and especially how to create a pure and wholesome home life.

Second, the Puritan home was strong in the element of human affection. It is a sheer libel to say that the Puritan was without love, or humor either, for that matter. To put ice where his head ought to be and run vinegar through his veins is a pleasant diversion for some writers, but does not deceive those who are informed. Let me quote Alice Morse Earle, a noted authority on early New England life. "The meager records of domestic life in Puritan households are full of a pure affection. Their love may not have been of the languishing type, but is was the sort that "beareth all things, endureth all things." It was strong, and much more love of the same sort is needed today in a thousand homes."

Third, mark the unselfishness of the Puritan discipline. Governor Bradford's famous log-book shows the unselfish attitude of Pilgrim parents toward their children. It was the children's welfare which constituted one of the main reasons for emigration from Holland. We are never likely to assume that because parents love their children that such love is necessarily unselfish love. Eli's blameworthy rearing of Hophni and Phineas affords an illuminating instance of selfish parental love. American home life judged not only by English and Continental criticism, but by any competent observer needs a great reinforcement of parental unselfishness. I mean the kind of unselfishness which puts the good of the child in the place of major importance even though the parental peace might be somewhat disturbed by the measures of discipline that are imposed. There may have been a New England severity that was extreme and we cannot refrain from

smiling at the Reverend Eliphalet Nott's remark about the "aftermath of sorrow when our stern old grandfathers whipped their children for being whipped at school." But how salutary it was that young people were taught respect, silence and courtesy. No selfish indolence or passion should detract parents from the strict training of their children.

Fourth, In the early New England home the children were taught to work. The Puritans believed in the truth of Isaac Watt's two famous lines:

"For Satan finds some mischief still
For idle hands to do."

Satan was not permitted to find many idle hands in early New England. Boys could not let their hands "sleep in their pockets," as so many do today. The work may often have been excessive. Possibly the humanity and child study of our times would deal more reasonably with the burdens to be put upon young shoulders, but are we not apt to err in the other direction? If our young people had less spending money and more tasks at home would it not be far better? Money makes them careless. Duty soberes them. There is little danger in this country of comic supplements, joking paragraphers and animated cartoons that our children will become too serious. We are missing certain benefits that accrued to the New England home by giving our boys and girls so much liberty. These values are family unity, loyalty, pride, and respect for money. Money represented then and always does the sweat of somebody's brow or the ache of somebody's brain or back.

Fifth, family life in those days included family worship. Each Zedekiah and Karen-Happuch gathered Patience, Wrestling, Love and Hatesin around the fireside and they all looked upon the Face that is above the Great White Throne. There they caught that fear of God which displaced fear of men or evil or Indian, or failures. They worked and loved and fought and believed because they daily lifted up their eyes unto the hills from whence came their strength. Little need is there to quote anybody's statistics about the decay of the American family altar. It is too patent and it goes further from us with every generation. Young married couples of today who are wise will start their married life by reviving the good old Puritan custom and it should never be forgotten that "Those who pray together stay together."

OUR MONEY

It is not what we earn that makes us rich
As riches are really known,
But how honest we are as we lay our hand
On that which we call our own.

It is not what we keep that gives us peace
In an age when peace is rare,
But how truthful we are as we lay aside
Our own and the Master's share.

It is not what we spend that brings us joy,
For death can be bought with gold,
But how careful we are that nothing we buy
Will tend to destroy our soul.

So it's not what we earn or keep or spend
That gives us an honest glow,
But how righteous we are in the face of each
When only ourselves will know.

—George W. Wiseman

GOD AND GOVERNMENT

WILLIAM E. CARTER, LL.D.

"Where is the Lord God of Elijah." II Kings 1:14.

HE IS a brave man who can stand before a King and rebuke him for his folly. He is a still braver man who can stand before that King and accuse the King's wife of wantonness and treason.

Elijah the Tishbite was such a man. So great is his bravery and utter fearlessness that we gasp in astonishment at such intrepidity. Not once, nor twice but many times he had suddenly appeared before King Ahab's Court, at Samaria, and denounced both Ahab and Jezebel for leading their people not only astray, but also, into the hands of their enemies.

Imagine a man forcing himself into the presence of the King and crying: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word!" Then follows the startling message, and Elijah disappears as quickly as he came and, though they sought him, high and low, for three years, no one could find him.

The drought *came*, however! The heavens were as brass. The brooks dried up, the mighty rivers ran low. Cattle died by the thousands and men sought water as others seek for gold. Then it was, that we can easily imagine all the people of Israel crying in their heart of hearts, apostate though they were: "Where is the Lord God of Elijah?"

It is a terrible thing when men in dire distress, facing famine, ruin and poignant sorrow, cannot find a prophet or a minister of the Church of God to comfort them in their desperation and dire distress. But, it is a much more awful thing when they cannot find God. Kings, Princes, Presidents and Parliaments must still recognize that God is not only in Nature, but that he is in Government, and in the hearts of His people everywhere. If they do not, Kings and Governments will fall as surely as in Ahab's and Israel's day. Three years had passed. People were still crying: "Where is Elijah the Tishbite?" Or, the more serious minded and devout were crying deep down in their hearts: "Where is the *Lord God of Elijah?*" If ever He was needed in Israel, it was more on that day when Elijah made that dramatic entry before Ahab's Court than even now.

When Ahab, the sixth King after Jeroboam, came to the throne, all five, who had preceded him, had walked in the ways of "Jeroboam, the son of Nebat, who made Israel to sin." Ahab was no exception. In I Kings 16:30, we are told: "Ahab, the son of Omri, did evil in the sight of the Lord *above all* who were *before him*." According to this, he was worse, even, than Jeroboam, who started all the trouble!

The first misstep that Ahab made was to marry Jezebel, daughter of Ethbaal, King of the Zidonians. Jezebel had gone ahead even of her father. In addition to worshipping the great god Baal, she had added the goddess Ashtoreth, a counterpart of Astarte, the goddess of the Greeks, Ahab was won to Baal worship by Jezebel; she added something from the Greeks to her own worship of Baal, and had four hundred "Prophets of the Grove," or Prophets of Ashtoreth," sit at her table" day by day, as a special sign of favor, while Ahab entertained four hundred and fifty of the Prophets of Baal.

Elijah is the one, sent of God, to uncover her shame and that of her weak husband. That scene on Mount Carmel is one of the most dramatic and breath taking in the whole Bible. Elijah has summoned all the Court and its "hangers on" there, as if he were King. Ahab is a mere bystander, now. The 450 prophets of Baal, and the 400 prophets of Ashtoreth are all there. Elijah bids the Prophets of Baal to build an Altar to their god, and he will build one to the Lord God of Hosts. It is one lone Man of God, against 850 heathen prophets!

The Altars are built; the wood for the sacrifice is laid; the sacrifice is laid upon the wood. "Now," Elijah says: "the God that answers by fire; let Him be God." That was more than fair. Baal was a "God of Fire." Will he answer by fire, now? The slain bullocks are upon the Altar. No *human* sacrifice will Elijah allow, and he is the master of them all, by this time. The Priests of Baal go through their prayers and incantations from early morning until noon without an answer, while Elijah mocks and derides: "Cry aloud," he says, "for he is a god. Either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked!" And they cried the louder. They grow frantic. They leap, they dance in a paroxysm of frenzy. They cut themselves with knives and lancets, until the blood flows in streams, but all to no avail, though they keep it up until evening.

Now, Elijah comes to the fore. He prepares his offering unto God. He lays it upon His Altar. He makes a trench around the Altar, as the people look on in wonder and amazement. Then Elijah cries to the people, for he has no helpers: "Fill four barrels with water and pour it upon the burnt sacrifice, and the wood." And they poured it. "Do it the second time," Elijah says. And they did. Then he said: "Do it the third time." And they did it the third time, until the Altar and the wood and the sacrifice were so drenched with water, that it overflowed into the trench and filled it to the brim.

Then Elijah offered a brief, simple prayer of 63 short words to the "Lord God of Abraham, Isaac, and of Israel." The latter mention would seem ironic, but it was not. Israel might have forgotten God, but God had not forgotten Israel! Then the prayer ceased, and, as it ceased, there came a blinding flash from Heaven in answer. It was not a lightning flash. It was a *rain of fire* from Heaven that licked up the water in the trench; that dried the water on the wood and the sacrifice; that burned the wood, as if it had been tinder; that set fire to the sacrifice, and it was consumed in a brilliant, smoking fire of glory!

We are not told what the 850 heathen prophets did, but we are told what Israel did: "And when all the people saw it," the record reads, "they fell on their faces and said: The Lord, He is the God! The Lord, He is the God!" That meant the end of the prophets of Baal and Ashtoreth! That also meant the end of the drought! The first words Elijah said to Ahab was: "Get thee up, eat and drink; for there is a sound of abundance of rain!" And, Elijah, in the exuberance of the triumph of the Lord over all his heathen enemies, girded up his goatskin coat, as the rain came, and ran before Ahab's chariot.

We all must have, sooner or later, our "Wilderness Experience." Elijah had his but it was in the wilderness that God spoke to him, again, and told him what he still must do. It was in the Wilderness that God fed him, rested him, strengthened him, and sent him, in that strength, on a forty day journey to Mt. Horeb, called "The Mount of God." It is well named, for Horeb is one of the peaks in the Sinaitic Range, where Moses received the Two Tables of the Law, direct from the hands of God. Elijah is now to have a blessing next in honor to that of Moses. God was now to speak face to face with Elijah, "as a man speaketh to his friend."

Look at these experiences that Elijah is having on Mt. Horeb, for it is *this* that ties Elijah more closely to our own times. There were four vivid and dramatic experiences that Elijah had that day; First: "A great and strong wind," or Tornado, that split the Mountains by its force. "But the Lord was not in the wind." And, after the wind an earthquake; "but the Lord was not in the earthquake." And after the earthquake, a fire, "but the Lord was not in the fire." And after the fire, "a still, small voice."

Elijah was more afraid of the "still, small voice" than he was of all the violent eruptions of Nature. When he heard that "still, small voice," we are told that he "wrapped his face in his mantle," lest he should look on God! He knew that Voice. He had heard it before. It was the Voice of God!

With what God told him to do, we have little interest today, although it was of greatest import to two great Nations, then, and to his successor Elijah, whom he was to anoint as prophet in his stead.

The most important thing to us, today, is that this experience of Elijah was, and is, germane

to the question of our text: "Where is the Lord God of Elijah?" Where? In that "still, small voice." That "still, small voice" is the Voice of Conscience, the Voice of Duty, the insistent, demanding and compelling Voice of God to the "City of Man's Soul." It governs men more than Laws, Courts or Prison Sentences. It has broken down more wrongdoers' hearts, and changed their lives more definitely for good than all the Penitentiaries in the world; and it *still* governs the world more than Kings or Princes; more than Presidents or Parliaments!

"Where is the Lord God of Elijah?" In men's hearts, and minds, and consciences. Nations, tribes and peoples may not *recognize* God; they may be bowing down to idols of wood, and stone and metal, but God is, nevertheless among them, working out His plans and Providences, in spite of the idolatries of the people.

That is the only hope for the salvation of the governments and peoples of the world today. "Where is the Lord God of Elijah" in Spain, in Italy, in Germany, in China and Japan today? That He is in each of those countries is just as true as that He was in Israel and Judah; in Phoenicia and Zidon, in ancient times. Phoenicia and Zidon have long since lost their religion and their supremacy. The worship of Baal and Ashtoreth have perished but God still reigns and His reign will never end. Governments and Nations think in terms of epochs, reigns and rulers; God thinks in terms of aeons, ages and Eternity. "God and my Right" is a motto of more than one Nation today. A better motto would be: "God and His Right," for any Nation that wishes to live long and prosper. We cannot get away from God. We may flout Him, deny Him, strike His Name from Churches, public Documents and National Constitutions, but He still lives and reigns, whose right it is to reign "from Sea to Sea," and from the rivers unto the ends of the earth."

Israel and Judah; the Arabs and the Jews, have realized this and are realizing it more and more today. At Haifa, in the shadow of Mt. Carmel, they are fighting as Jew against Jew, the one, however, renegade, the other still true to the God of their fathers. The Arabs are renegade Jews. Born in Jewry, descendants of Joktan, a Grandson of Shem, and of Ishmael, the son of Abraham, they are, truly, a Semitic people. The Arabs are making their last stand before the Jews. The Assyrians, the Chaldeans, the Syrians, the Phoenicians and the Edomites have passed away as Nations. The Arabs are the last foes of their early brethren. They always have been nomadic. They still are. They always have been crafty, vengeful and murderous. They still are. They are the "Freebooters" of the Desert. They waylay the weak, and run from the strong. They are the prototypes of our modern Bandits and Gangsters and they still run true to type.

"Where is the Lord God of Elijah?" Always with his people. Israel has deserted Him many times. They have wandered away and even served

strange gods, but they have always come back to the God of their fathers. They are His "Peculiar people." Read Genesis and Exodus, read the whole Pentateuch. Read the Psalms of David, especially the 89th and the 132nd, and you will find that God has made "an everlasting Covenant" with Israel. They cannot be destroyed. The Arabs may lie in wait for them and harass them from time to time but they can never win any permanent victory over them. Undisciplined as they are, lacking leaders, soldiers, and any formal Government, they still have friends who will protect them, and fight for them—if need be. The British will see that they are protected on the South, the French on the North, and with these two great Nations for them—and God—who can be against them, successfully?

"Where is the Lord God of Elijah?" Hitler and the German Natzi may turn against the Jews and against their God. They may close the Synagogues and the Churches, and set up again the pagan gods of Old Valhalla, but they will never succeed as long as the Eternal God is on His Throne.

"Where is the Lord God of Elijah?" Japan may pray to heathen deities; they may starve their people to pay for more munitions, but they will

never conquer China as long as that Christian President and his Christian wife are praying and working and fighting for the natural God given principle of self preservation, and hundreds of thousands of Christian Chinese are praying, and working and fighting for the same great universal cause.

"Where is the Lord God of Elijah?" The United States is in the midst of very perilous times. We are beset on every hand by a Social Service Religion, a religion trusting in material things, instead of a religion of spiritualities and a greater trust in God. "Where is the Lord God of Elijah?" He is not dead, nor sleeping. "He ever liveth" and worketh with those who put their trust in Him. We have put: "In God we trust" on our coinage. Let us engrave it deeply in our hearts and all will be well. America, like Israel of old, is the hope of the world. The world is looking to us, as never before, for unselfish, self sacrificing leadership. Let us accept the challenge and the burden! Protect the weak. Resist the strong and, with God on our side, we will go forward like an Army with Banners, conquering and to conquer in the Name of "the Lord God of Elijah" who is also our Lord and God Everlasting! Blessed forevermore!

THE NORTH WIND

The Christian in Trouble

CLARENCE EDWARD MACARTNEY

"Awake, O north wind."—*Song of Songs* 4:16.
THE approach to Damascus from any direction is over burning desert sands and across gaunt, naked, and desolate mountain ranges. But the traveler who comes to Damascus from the North and West, descending from the last range of mountains, suddenly finds himself in an oasis of trees, cool rivers, groves, gardens, and orchards. In the distance is the ancient town, with the towers and minarets of Islam rising over it. Save for those towers and minarets, the city presents, no doubt, the same appearance that it did in the days of St. Paul, or still further back, in the days of Ben-hadad or Eliezer. Driving along the blue and rapidly flowing river Abana, in the direction of the city, one catches the sweet fragrance carried by the gentle winds from the gardens and orchards of the villas and estates which line the bank of the river.

In horticulture one of the great mysteries is said to be that of fragrance and odor. Science can account for structure and organism, but not for the fragrance of the spices. Wind and atmosphere seem to have something to do with it. The Shulamite woman prays not only for the coming of the south wind, but for the visitation

of the north wind. It takes the north wind, as well as the south, to bring out the fragrance and send forth the beauty of a garden.

This is a figure of life. The north wind of adversity, trial, and hardship, must blow upon the garden of our life if it is to possess the noblest fragrance and shed abroad the highest influence.

It is easy to talk about other people's troubles; but not so easy, perhaps, to face our own. But the north wind is no respecter of gardens or of persons, and there can be no true view of life without taking into consideration the north wind of trouble and trial and adversity.

I.

The North Wind Searches, Discovers, and Reveals Character.

We speak of a ship "finding herself." There is only one place where a ship can find herself, and that is not standing in the yards, nor floating idly at anchor in the harbor, but in the storm and wind of the open sea. So man finds himself when the north wind blows.

II.

The North Wind Makes Men Strong.

"It takes tribulation to make a man!" So one said to me one day. It does take tribulation to

make a man. It takes tribulation to make anything worthwhile. The Damascus sword used to be noted for its incomparable temper, so that it would pierce, without being shivered or broken, a bar of iron. There was a theory that these swords owed their remarkable temper to the fact that the iron of which they were made was smelted by the charcoal of a thorn bush that grew in the desert. Whatever there may be in that, as to the secret of the process of producing that steel, figuratively speaking, as applied to life, it is an indisputable truth. The life that has had thorns in it, that has had its blade tempered with the ashes of the thorn bush, tempered with adversity, trial, and temptation, is the strong life, the penetrating and conquering blade.

The Greeks had a legend of a soldier who fought under Antigonus. This soldier was afflicted with a painful disease, and one which threatened at any time to terminate his life. In every campaign this soldier, standing in the forefront of the hottest battle, did great exploits. His pain prompted him to fight in order to forget it, and his expectation of death at any time made him court it on the battle field. Antigonus so admired the courage of the man that he secured for him the services of a renowned physician, who cured the man of his malady. From that moment he was no good as a soldier, avoiding danger now, instead of seeking it; protecting his life, instead of risking it on the field. His tribulation made him fight well; his health and comfort destroyed his usefulness as a soldier. The difficulty, or burden, or trial, or thorn in the flesh or the spirit, which troubles us so much, may be for us a source of moral and spiritual power and influence. Were it removed, we might suffer in power and usefulness like the soldier of Antigonus.

III.

Tribulation Creates Sympathy.

This much is true, at least, that tribulation gives sympathy its opportunity. The stripped, beaten, and bleeding man who, on the way to Jericho, had fallen among thieves, gave the Samaritan his chance. The night gives the star its chance. Sorrow and tribulation gives the gentle, ministering spirit in man its chance. But it also produces sympathy, or can produce it, in the one who is troubled, and over whose garden the cold, biting north wind is blowing. Harriet Beecher Stowe, watching day and night by the bedside of a dying child at Cincinnati, conceived the idea of describing the sorrows of a slave mother whose child had been torn from her. Thus out of that chamber of affliction, the north wind wafted abroad throughout the nation "Uncle Tom's Cabin," an influence that was mighty and far reaching in its stirring and quickening power.

The religion of Christ is the religion of a crucified and suffering Son of God. Paul said he preached Christ crucified. Christ is never truly preached till Christ crucified is preached. There is no doubt that the power and charm of the

Christian message lies in the fact that our Saviour was a suffering Saviour. His sufferings have invested Him with a mysterious and fadeless winsomeness. The deeps which are in God thus call to the deeps which are in man. "Calvaries and crucifixions take deepest hold of humanity—the triumphs of might are transient; they pass and are forgotten. The sufferings of right are graven deepest on the chronicles of nations."

IV.

The North Wind Refines and Purifies Character.

Our virtues are not easily attained or achieved. They are like the crystals hidden in the rock, which can be got at and extracted only by the hammer and the fire. "If there is anything which is to endure the fear of death and the strifes of the eternal world, it is that to which we come by sufferings; and we are to account nothing too heavy, nothing too sharp, nothing too long in this life that shall bring us at last, crowned and robed and sceptred, into the presence of our own God, to be participants of His immortality."

The English poet, Southey, illustrated in his life the truth of the purifying and uplifting power of tribulation. His life was bound up in his son Herbert, who died at the age of nine. In the Fragmentary Thoughts occasioned by his son's death, broken fragments without connection, we catch echoes of his grief, but also of his Christian submission and faith. Here are some of those fragments.

"Thy life was a day, and, sum it well,
life is but a week of such days, with how
much storm and cold and darkness!"

"Come, then,
Pain and infirmity—appointed guests,
My heart is ready."

But the key to his victory is summed up in this fragment:

"My soul
Needed perhaps a longer discipline,
Or sorer penance, here."

In the great grief that had overtaken him, Southey strove to find the meaning in the discipline and refinement of his own spirit.

"By your patience," said Christ, literally, "your pain, your suffering, ye shall possess your souls." Our souls are like an unconquered territory appointed for us. It is by tribulation that we come to possess them. But this great truth does not represent the working of a mechanical or automatic law. "Tribulation yieldeth," the apostles said, "the peaceable fruit of righteousness, unto them which are *exercised* thereby." Not unto all, but only unto them that are exercised thereby; that is, those who put their will in harmony with the will of God, and wish for themselves those things which God has determined for them. Such a view of trouble and tribulation is possible only when we take the Christian view of life; namely, that life is not an end in itself, but a means to a higher end, that life is a trial and a probation, the purpose of which is the exercise and production of moral and spiritual qualities, with a

now in the garden, leaves of which were to be
gathered to make a bed for him.

He said unto his master, How long will you let my
brother remain here? he has wronged us twice,
and has taken away all that I had. And he said
unto him, Up, go forth, and gather to me
the leaves of the garden, and make a bed for
me, that the son may lie upon it. And he said
unto his master, Sir, I have no coat; and he said
unto him, Up, go forth, and take the coat
that is thy brother's, and the ring, and the
shoes, and give them to him; and say unto
him, Go to thy brother, and say unto him,

"None of us shall escape the north wind. What
will it do for us? What will it find in us? Will it
destroy and produce only dismay and unhappiness
or will it find and discover courage, faith, hope, sympathy for others? and will
it refine our spirits and cure the deliria which
envy and malice have caused them? If so it will be like
the north wind which passed over the slopes of Lebanon's mountains
and carried away from it, and scattered in every
quarter, the sweet odors and incense of the
fruits and flowers. Awake, O north wind, and
come thou south, and blow upon my garden that
the spices thereof may flow forth!"

THE GOOD PRODIGAL SON

JOHN W. CUPPE

"It was right that we should make merry and be
glad for this thy brother was dead, and is
alive again; and was lost, and is found."

Luke 15:22

It is now very known and universally ad-
mired of all the parables spoken by our
Master, if not the best, that of the Prodigal Son. It has
been planted at the top of the mode and the
temple of the new religion and is one of their
chiefest, if not their best, performances. It is necessary
then, that we should analyze the parable in respect
of just the particular value of the same, and
as far as of any part. It is a gem of beauty, or
as some call it, and never am I either in the
majority of its total impression, or in exact nicely
of the wisdom of its details. It is the perfect
story with worthy purpose.

But it is held in highest esteem by Christians
for the lesson it has to bring. Being a parable, its
content and literary form are conjoined to satisfy
not only the artistic sense, but also the uni-
versal need for a lesson in the comfort of con-
fident certainty of a sincere welcome that awaits
us. It is a precious lesson that comes to us with
delightful surprise, telling us that the joy in
heaven is sincere and genuine over one sinner
that repents. To poor lost sinners like you and
me, ashamed and afraid, embittered and con-
fused, amidst the din of rude noises of a selfish
and unfriendly world like a little child terrified
by the hostile creatures of a bad dream, it is un-
bounded relief to be awakened to a sense of well-
come security, by the trusted voice, "Likewise I
say unto you, there is joy in the presence of the
angels of God over one sinner that repents."

And "It was right that we should make merry
and be glad: for this thy brother was dead and

is alive again."

It is worth while to read this parable again
for the reassurance of its precious lesson. It is
ours to lay up in our hearts for our comfort in
need. It is our blood-purchased right to bask in
the sunshine of its welcome. But it is not right
for any one to read more into it than the Master
Teacher intended. To preserve the story with its
meaning in its pristine purity, and guard it
against destructive additions is a part of the task
of this study. For is it not a pity that the sweet
sound and simple teaching of this parable should
be ruthlessly snatched out of its intended place,
mangled and the parts given for prey to the rau-
cous voice and the loud swing of the propagandist
of unbelief?

There are preachers and Bible teachers who,
through indolence or theological bias or both,
teach this parable as if it were a complete outline
of the essential truths of the Gospel narrative;
as if it were a fair brief of the history of redemp-
tion. The precious truth and power of the parable
have suffered much at their hands.

They have their own notion about religion,
their own plan of salvation. Very shrewdly they
rest upon the beauty, the human interest, the
deep meaning of this story for work upon which
to graft their own notions of salvation and safety
in an effort to produce a hybrid religion, having the
shape and form of a perfect salvation, but
bearing the elements of fraud and sacrifice pruned away.

The plan of salvation contained and wrought
out by our God and His Christ is a good plan
fixed and unchanged. It involves and includes
the eternal, objective fact of the truth of the
Bible—the divine Word of Christ—the incarnation of

Christ Jesus of the virgin, Mary; He gave His life on the cross as a supreme act of worship, acknowledging publicly the infinite and eternal righteousness in the matter of His holy Law, incidentally acting as our substitute; His death, without corruption, in a borrowed tomb; His bodily resurrection from among the dead; His ascension into heaven; His session in the court of heaven as our advocate, our defense lawyer, in which court He pleads both you and me guilty and worthy of the supreme penalty, but as our defense He presents to the court the just plea that the penalty has already been executed and as evidence, shows the marks of the thorns, the nails and the spear; the sure promise of return to judge the living and the dead according to the deeds done in the body. His return is in the office of Judge—a just Judge. I cling to these fundamentals of the gospel, but relax to rest in the comfort of the parable's lesson of welcome.

To see how far the parable comes from teaching the essentials of Christianity, let us study the language and setting in the record. Having named some of the essentials of the gospel, we ought to be able to see whether they are presented to view in the story. This negative treatment is amply justified by the fact that false teachers have "ballyhooed" an innocent though indolent and misguided public into accepting the dictum of "the gospel in the gospel." And let us read it politely; that is, permit it to say what it seems to want to say.

Here is the story as it was spoken by our Lord and recorded by the good doctor Luke. The enmity of the Pharisees is steadily growing. But Jesus is teaching, and the common people were coming to hear Him. So the Pharisee complained that Jesus fraternized with publicans and sinners on terms of social equality. It is in answer to this complaint that He spoke the three parables of the Lost Sheep, Lost Coin, and Lost Son. The idea recurs again and again that just as men rejoice on finding something of value that has been lost, so in the presence of God, there is joy over the finding, the repentance, the restoring of one sinner, with plenty of evidence that the joy and welcome are genuine and strong.

The lesson tells us repeatedly that there is joy over a finding, a repentance. A welcome back home. But who is it speaking? Is he sufficiently intelligent and informed to furnish a correct report, and is He honest and dependable in making statements of fact? His identity will have important bearing on the credibility of his story. Who is he? The writer of this story is Himself, the eternal Son of God. The correct identification of the speaker here, together with the history of His official work is the very heart and substance of the Gospel; but he says no word about it in the story. His heart and skill are busily engaged at this moment telling a story to show how sincere is the welcome in the Father's house which awaits each of us who repent.

Again: no mention is made of the part that

God the Father has in history of redemption. Some try to convince themselves that God is represented by the father in the story; but this is not like the God of the Bible. When requested to make the division of the inheritance, he did so, and afterwards he showed not the slightest inclination to interfere, or to inquire into the welfare of the son. Give him credit for the natural traits of a father; understand how the empty loneliness interfered with sleep and increased the power to remember all the little traits of the absent one, and how he wondered when he could be seen again. He was not an unnatural father. But these elements are omitted by the story, because they are not needed for its purpose to teach the one lesson.

On the other hand, the part that God takes in the history of redemption is of great importance. He it is who planned redemption in the councils of eternity. The giving up of His Son, and in the hour of supreme sacrifice, His purposeful turning away from Him as He hung on the cross indicates that our salvation was purchased, not without cost. But all of that is omitted from this parable. It is taught in due proportion in the Bible.

The statement that "God in the person of Christ can 'stand at the door' of a human heart and 'knock,' but is absolutely unable to come in," is in direct contradiction to the simple teaching of the Bible. The strong inference from the tone and timbre of that teaching is an impression that our God and his Christ are mendicants. They are not. The language of Romans 8:29-30 does not describe a beggar.

There is no mention of the person or work of the Holy Spirit in this parable. He is the person who "quickens" the soul, giving it a new nature, and who enables him to believe the gospel and receive, as a gift, the salvation purchased by Christ. To the Christian He is the "Comforter," Who sustains and guides into all truth. He so restrains us that none of us are as bad as otherwise we would be. He applies to us the benefits of the marvelous work of our Saviour. He is the One who will also quicken our mortal bodies, and present us faultless in heaven.

But the purpose of this particular portion of the Bible is to tell us how welcome we are when we repent. Let us accept the story for what it actually teaches and avoid the necessity of stretching the fringes, of speaking disparagingly about the prodigal son and of spoiling the lesson, so perfectly told, of the sure welcome that awaits all who put their trust in Him.

Here is the story. The lost are the objects of His gracious search. See His gracious tact and teaching skill. He tells a story, making no charge against any one; converging the climax and conclusion upon the rejoicing and the rightness of that welcome. This is a marvelous lesson, which also carries with it some very helpful secondary lessons as necessary inferences.

a. One is that there is power to save every one, no matter how deeply sunk in sin. Here note that

he is speaking in answer to a sneer of self righteous Pharisees. There is no railing at all against the lost youth. The bitter denunciations directed at him by callow, over zealous and misguided speakers are not warranted by story itself. The Pharisees said: "He receives sinners and eats with them." The answer was, in effect; Here was a young Jew of prominence and former wealth, found receiving hogs and eating with them; he returned home after a while and was welcome, not that he deserved it, but father-love is built that way. That is a lesson of hope and of encouragement; however far we have gone into sin, tasting deeply of its bitter dregs, if we are interested to know it, we are within reach of the Father's welcome.

b. A second inference is that, every person in this world goes astray and needs to repent, must return to have the blessed welcome. About the manner, means and methods of return, the story is silent; but it carries the necessary inference of universal need for repentance. Remember He is answering these self-righteous persons' complaint about associating with sinners on terms of social equality. So He told this story omitting all reference to the real gospel of redemption. He used the account of the elder brother as a sort of mirror in order that these Pharisees might see themselves as He saw them. To the older brother with vested interests, the prodigal was not welcome. He is petulant, and vastly overrates his own filial piety; he slanders his own brother. He even disowned his brother; "When this THY son is come . . ." Thus the picture of the selfishness, greed, snobbishness, and stubborn disregard for his father, together form a rather sorry spectacle, as an image of these sneering Pharisees.

In all fairness it ought to be remembered that the younger son is represented as ceremonially unclean, but no immorality charged against him except waste, and that without comment; the story shows that it was probably a contributing cause leading to the swine-pen; though the famine, and the stinginess of his neighbors also helped. Whereas the elder son is shown to be morally unclean.

c. Another inference: The sovereignty of God and of His Christ. He does His pleasure with the things He has made; none may say unto him, "What doest thou?" Still, he does it not with arrogance, but with the majesty of right. This, coupled with His condescending grace ought to conquer our hearts and calm our fears. See it reflected in the father's speech to the elder brother. "Son," as much as to say, you are my son too, and he is your brother, though you disowned him, "All that I have is thine; thou art ever with me." See how well this fits the position of the Pharisees who complained. Then the sovereign assertion: "IT WAS RIGHT that we should make merry and be glad; for this thy brother, (you cannot disown him), was dead and is alive again; was lost and is found." You and I are welcome.

OUTLINES

CLAUDE R. SHAVER

An Anti-worry Secret

"*Martha, thou art worried and troubled . . . but Mary hath chosen the better part.*" Luke 10:41-42.

Moffatt's translation shortens the Master's sentence, perhaps eliminating the age-long argument as to the difference in relationship of Mary and Martha to their friend and teacher. It is as follows: "Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it." Yet it leaves the basal fact that Mary had discovered the life secret which every one longs to know.

I. Spoken out of genuine sympathy for both persons, showing the kindly attitude of Jesus (as spokesman of the Heavenly Father) forward all mankind; especially if they are short sighted as to life's real issues. Recall that other scene when Jesus had compassion on the restless multitude because "They were as sheep having no shepherd." The primal comfort of life is the assurance that there is a sympathetic Father behind the ever-changing world order.

II. Jesus does not condemn Martha. Rather does he encourage a deep thoughtfulness, thus enabling discernment as to life's true values. "Things which are seen temporal . . . unseen eternal." Martha's industry had its place; but farther insight was needed. Faith sees beyond the material world. "Blessed are your eyes for they see," said Jesus to his disciples after they had begun to understand him.

III. The tenacity of Mary comes out in Moffatt's line showing how she clings to her vision. "Following the gleam" was commended in the days of chivalry as heroic. These modern persevering heroes are found in every corner of Christendom even among scientists such as Milliken and Michael Pupin; among business men such as John H. Converse; and Cyrus McCormick; among missionaries such as John G. Paten and Stanley Jones.

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Spiritual Security

"*I know whom I have believed, and am persuaded that he is able to guard that which I have committed unto him.*" II Tim. 1:12.

We are hearing frequently of social security, and have observed our government's attempt to enforce the system. While it is not our purpose at this time to question this policy, as some are doing, it may be advisable to look past the temporal to the spiritual in Life's Assets. Such is Paul's habit.

I. His confidence rested on first hand experi-

ence, and personal contact with the unseen, yet living Lord. Hearsay evidence is not accepted in court; so it behooves each believer, in some hour of concentration, to seek a deepened association. Paul found this even when he was an opponent. Surely each one of us may find it if our hopes and approaches are in accord. "Lord, I believe, help thou mine unbelief."

II. Paul had come to know more fully the sincerity and integrity of the Guarantor. He had watched His motives and had sounded his spirit. Our securities are not left with the banker whose honesty and reputation are in question. Our government officials may well keep this point in mind.

III. Its reasonableness, as compared with the outstanding Greek and Roman philosophies, was very apparent; as he watched the effect of this Gospel upon the lives of men about him. Present depressions have disclosed the deeper satisfactions of the spiritual values that Jesus Christ has offered. "Come unto me . . . find rest" is not an empty sentiment even unto this day.

Making Friends With Prosperity

"Make to yourselves friends of the mammon of unrighteousness." Luke 16:9.

It is said that a Roman emperor once sneered at this text, saying that it taught "cheating." He forgot that Jesus sometimes taught by means of contrasts as in the case of the unjust judge; likewise here where his point is intelligent use of opportunity; or sane administration of wealth.

I. No all wealth is bad. The "tainted money" prejudice has been pressed too far in some instances. The tragedy of American prosperity has been its misuse; contrast the degenerate instance of Harry Thaw, over against the discriminating career of John D. Rockefeller, Jr.

II. Wealth should be a servant not a master. It is not money, but the "love of it" that the Apostle Paul condemns. Economically, wealth should be an evidence of a man's service to society; and our laws should be formulated to make it difficult to accumulate, unless there is really a service commensurate with the reward. The "stewardship" idea applies here. The newly rich very often prove their inability to "stand prosperity."

III. This opens possibilities of social helpfulness and affords a basis for a "socialism" that could be identified as truly "Christian." The rich husbandman of the parable was short sighted, both as to how prosperity could help his soul life (real personality) and as to how it might have been used to help others less fortunate. Reactions to the inner life come especially in connection with the latter. The selfish extravagance of the prosperous today, and the reckless and selfish use of government credit are among the tragedies

of affluence. Here Christianity could be helpful, if heeded.

JUNIOR PULPIT

SOUL PROPERTY

A STORY is told of a little girl named *Jane*, who, through a flood disaster, lost her parents, and through the care and help of the Red Cross, soon found herself in the home of her Grandmother. The Grandmother who had been spending most of her time at home now began to spend much time visiting art centers, museums, concerts, outdoor beauty spots, always accompanied by her little Granddaughter *Jane*.

She talked with music teachers, and started little *Jane* taking lessons. She visited the pastor near her home, and started little *Jane* to Sunday School. In talking with the teachers and pastor, the grandmother said that she wanted little *Jane* to have all the "soul property" she could give her. Yes, she had a little money that *Jane* would have some day, but she did not plan to save any money, if it was needed to give *Jane* training in the things that make up a person's mental pictures. Everything that the grandmother could do to build a fine mind for little *Jane* was considered most important.

Just recently I read one of Elsie Robinson's articles to young people, in which she says practically the same thing. Listen, here is what she says about our thoughts:

"Strange how we guard against speeding autos, fires, germs, crooks, and we give little attention to the greatest danger there is in life,—*wrong thoughts*. Most of us think our *thoughts* make no difference, as long as they are kept to ourselves and not put into action. But, we are mistaken, our thoughts make us or break us. True, we have hands, feet, smell, hearing, speech, but these are of no use to us without thought. They are directed by thought, and when thought is good, action is good, when thought is wrong, vile, dirty, our actions are the same way."

"Look about you, you see many objects, all of them the thoughts of some person who made them. This is true of the books you read, the music you hear, the games you play, the toys you have, everything about you is the thought of some person made into something useful and enjoyable.

"You don't live in your bones, blood or muscles, but in the thought which makes these things work for you for good or evil. You can't be afraid without that showing in your actions. You can't be jealous and hateful without that showing in your actions. You can't keep your thoughts from showing, because that is all there is to us that lives and makes us move and do things."

When you hear this, can you wonder that *Jane*'s wise grandmother wanted her to develop all the *soul property* that she could by doing and seeing and learning about the things that make a great

life. Long, long years ago, a wise man wrote, "As he thinketh in his heart so is he." (Prov.23:7). The sooner we learn that thoughts make up our "soul property," the only thing worthwhile in life, the sooner we shall start gathering it.

PICTURE GALLERIES

Pictures are dear to all of us, and they are becoming so much a part of our modern life, that much we learn is through pictures. Many of us think of motion pictures as the only recreation we care about from week to week. A picture book or magazine is picked up many times, where a book to read will lie untouched.

I recently heard a newspaper editor say that our newspapers of the future will be half pictures, and half news items in type. We have many kinds of pictures, like news pictures, cartoons, motion pictures, illustrations in our school books, our own amateur snap shots of family and trips, and then we have pictures made with brushes, some of water colour and some with oil. While all the pictures named have a part in our lives and our pleasure, it is only the pictures made by great artists that are housed in special buildings where we may go to see them, enjoy their colour and message—and best of all, we know that the pictures belong to all of us to look at and learn from at any time when we choose. Art Galleries are a part of the cultural life of every settled community, and they house rare works of art that have come down to us through the ages, as well as some of our own time.

One interesting thing about pictures is how the whole thing, the colour, the shape, the objects that make up the picture, all become a part of our own minds. We can see these things weeks, months, and years later, depending upon our individual interest in them. For instance, we can remember a picture of our Mothers almost through life. This is true of all things we love.

George Matthew Adams wrote recently about his delight in going into a home or hotel where there are fine pictures on the walls. He says, "Our minds are really picture galleries, where each human being hangs upon the walls of memory such pictures as express his tastes and loves." He says, "We can usually judge a person by the pictures in his home, and the pictures in his memory. These things tell our story, they are the man or woman."

What type of picture does the person talking with us find on our mental walls? Are they the kind we want to show? or, are they the kind we must try to cover up? Do we show a "seeing mind" of rare and beautiful things; or do we show bare mental walls, with ugly spots that cannot be erased?

Pictures in our minds are of far greater importance than any we put on display in our homes, or go to see at the neighborhood cinema, or the public galleries.

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Finding Beauty

Phil. 4:8. "Keep in mind whatever . . . is attractive" (Moffatt).

I would rather find one thought that would fill me with dreams more glad than any dawn, than to discover a hundred frailties and dissonances. . . . Anybody can hunt the flaw; and the less competent one is, the more readily can he find the flaw. Whereas, to find the certain music, the blended light and dark which make the gloaming, to sight the "dim violet" of phrase, and smell the perfume of forgotten flowers, is not that the better part?—*Bishop W. A. Quayle.*



The Yellow Dress

Phil. 4:8. "Keep in mind whatever . . . is attractive" (Moffatt).

As our train passed through a mining town in West Virginia we saw a little girl skip out of a shack. It was a typical dwelling of a coal region, black with the dust that covers everything. The lassie was wearing a bright yellow dress, glowing in color and immaculate in cleanliness, and her face was shining as she ran toward the school. The train rushed on leaving a pleasant memory of color and light. The little girl wearing a yellow dress became a symbol of the victorious struggle against the dark and drab, and the power to overcome that which soils life.

Behind the little girl was an unseen mother who lived in a grimed house but who had licked the coal dust and sent her child to school in a spotless frock. We celebrate her triumph and salute her as a conqueror of the unclean. We had seen the men coming from the mines with faces and clothes black from their toil. We honor these workmen who work in the dark underground that there may be warmth, light and power in the world. We salute also the men who labor in the earth and come out begrimed and black but support homes from which little girls go to school in fresh and beautiful clothes. The whole ensemble with its contrasts became to us an epic as we saw the endless struggle of sunshine over the dark, of the sublime over the subterranean. In the gleam of a yellow dress worn by a little girl who was dancing along the railway we saw a glint of the glory of God.—*Dr. R. L. Shipley.*



Thinking About Potatoes

Phil. 4:8. "Keep in mind whatever . . . is high-toned" (Moffatt).

A college girl who spent the summer as counsellor in a girls' camp, was also expected to help

out in the kitchen. One day she was busy peeling potatoes when the head of the camp came and spoke to her. "It's too bad," she said, "that a young woman of your education should have to peel potatoes." The girl looked up brightly. "But, Miss Baldwin," she said, "I don't have to *think* about the potatoes while I am peeling them."

That was a Pauline utterance. "Whatsoever things are lovely . . . think on *these* things." Our minds are ours, though our fingers may be hired out. And even if our humdrum tasks require constant attention as we work, there is an upper self that may be living at the same time, and communing with the angels. If we "set our minds on the things that are above," the "things that are upon the earth" will not suffer—be sure of that—but will be vastly advantaged.—*William T. Ellis.*

Never Failed in Thanksgiving

11 Tim. 6:17. ". . . The Living God, who giveth us richly all things to enjoy."

"Faith—was a transforming principle which made their lives beautiful and turned their humble cottages into the shrines of a holy mystery," says Dr. W. J. Dawson in "The Autobiography of a Mind," as he speaks of the humble people to whom he ministered in England in his early days. Specifically, he recalls the home of "an old and lonely man, one of whose sons had been a soldier and had died in India, whose daughters had long since married and left the district, whose wife was infirm and nearly blind. He could not have earned more than twenty shilling a week, and if his health failed there was no prospect for him but the poorhouse. Yet his face was one of the calmest I have ever seen, and the spirit of the man may be judged by the blessing he offered over our frugal meal: 'We thank Thee, Lord, who hast given us all things richly to enjoy, for these Thy unmerited and great mercies.'"



A Song of Gratitude

Deut. 26:11. "And thou shalt rejoice in every good thing which the Lord thy God hath given thee."

Lord, You have been good to me,
Year long, life long—
I would sing the clearest, high,
Glad thanksgiving song.

I would sing a hymn of praise
For the glory of the days,
For the years that I have spent:

Years of joy and deep content.
Lord, You have been good, so good—
My heart bursts with gratitude!

Lord, You have been good to me,
I would praise you ceaselessly,
Through the prayers that I pray,
Through the words that I say,
Through the things that I do—
I would have them honor You.

Lord, You have been good to me,
Year long, life long—
Help me find the clear, high word
For my grateful song.

—Grace Noll Crowell, in *Good Housekeeping*.

Thanksgiving

Psa. 50:14. "Offer unto God thanksgiving."
The spring and summer months have sped away,
away,

And autumn's pageantry in red and gold
Is now a dream. Grim winter, stern and cold,
Draws near. The sullen fields lie sere and gray.
Yet Nature, resting, as at close of day,
Breathes forth thanksgiving for her harvest's
yield,
Knowing full well that every barren field
Will wake again to life in fair array.
Lord of the harvest, may we ever be
Thus grateful for thy care, remembering
Thou wilt not let our efforts go for naught;
Leaving, in faith, the seed we sow with thee;
Knowing that thou in thy good time wilt bring
To full fruition that which we have wrought.
—Anna B. Royce in *Adult Bible Class Monthly*.

A Jewish Refugee's Prayer After Three Years in U. S.

Dan. 6:10. "And prayed, and gave thanks before his God."

The following prayer and the accompanying material were prominently displayed on the front page of The Utica Observer-Dispatch (Utica, N. Y.), on March 30, 1938:

"One day in the year should be reserved for prayers of thanksgiving in which we give thanks for something that has been granted us; for having been saved from some great destruction caused by nature or man.

"I am thankful that I have been given an opportunity to be educated in the United States of America.

"I am thankful that I live in a land where everyone may salute the same flag.

"I am thankful that I live in a land where, regardless of race, everyone may take part in national ceremonies.

"I am thankful that I live in a land where a person may sing the national anthem without having someone tell him that he may not because of his race.

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"I am thankful that I live in a land where one is not persecuted. . . ."

"I am thankful that I live in a land where there are people who have real sympathy for refugees from European countries who have gone through horrible experiences."

"I am thankful that I have been given the opportunity to enjoy the many privileges that are unheard of in European countries."

"I am thankful that I shall be able to realize my ambitions which would have been impossible had I remained in my native land."

"I am thankful that I live in a land where the future seems bright and hopeful, rather than dark and hopeless."

"I am thankful that I live in a land where the youth of all races have a tomorrow, rather than in my native land where the youth of the race is without a tomorrow."

"I am thankful that I have been permitted to tell you of the troubles in European lands in order that you may develop a real sympathy for the oppressed of the earth."

"I am thankful that I am happy and free."

New York—(U.P.)—The thanksgiving prayer of a 16-year-old Jewish boy refugee from Germany (printed above) was recommended today by Superintendent of Schools, Harold G. Campbell for reading by every American.

Martin Marden's thanks to America for the opportunity "to be happy and free," so impressed Dr. Campbell that he sent a copy to President Roosevelt, and ordered another included in the next report of the New York City school system.

The author is slight, red-headed. He came from Germany three years ago with his sister. They joined their mother, Mrs. Betty Marden, who had migrated a year earlier to escape Nazi persecution. Martin was compelled to withdraw from Roosevelt High School a few weeks ago to find a job and help support his widowed mother.

The Battered Winner

Psalm 55:21. "War was in his heart."

Dr. W. L. Watkinson used to tell how he met a man in a street in London who was in a wretched condition. His eyes were half-closed, his nose had been battered, and his lips were cut and swollen. The man's friends were greatly elated, and seemed to be unconcerned about his distressful appearance. So the minister inquired what had happened.

"Oh," someone explained light-heartedly, "there has been a prize fight and this man has won it."

This was the conqueror. He had struck the last blow. But he had been hurt only a little less than the man who had been defeated.

Nothing Good in War

Psa. 68:30. "Scatter thou the people that delight in war."

Watchman in The British Weekly quoted the following from "A Doctor's Views on Life" (1927) toward the latter part of 1933:

"I feel that I should like to hang upon a sour apple tree anybody whom I hear assert that war is something necessary, inevitable, biologically inescapable, and that it will always be with us.

To a vast number of persons (persons of small intelligence) everything that is is right, and because it has happened once it is bound to happen again and again.

But for my part, when I hear somebody assert that war is not only inevitable, but is a good thing for the race, that it brings out humanity's noblest qualities, strengthens the breed, develops heroism, self-sacrifice, and so on, I want to hit that man with a bludgeon.

Only one who is cruel or perverted can see anything good in war. Some wars are unavoidable, but there never has been, and never will be, anything good in war."

•

A Soldier's Warning

Ezek. 3:17. "And give them warning."

From the address of Major-General John F. O'Ryan, Delivered at the Banquet of the International Goodwill Congress of the World Alliance for International Friendship through the Churches, Chicago, Nov. 10, 1931.

"As Lord Roberts warned the British people in 1908 that armaments and rivalries were leading straight to war, I warn my hearers now that what is going on in the world today is leading straight and rapidly to war. Unless a halt is arranged without delay the explosion is not far off—a matter of a few years. When it comes, the ordinary man will not believe it for the first week, and then it will be too late. No one will be able to do anything about it, and to the shambles once again will be led the youth of the race.

"If, with the knowledge they possess, fathers and mothers of this country do not act resolutely and promptly, they may morally be charged at a later date with being accessories before the fact to the slaying of their own sons in the next war."

—The Christian Advocate.

•

Two French Heroines

Judges 5:24. "Blessed above women."

A recent debate in the British Parliament has given to the world a remarkable story of faithfulness and courage shown by two Frenchwomen who risked their lives during the entire course of the World War to save a British soldier from capture and execution. The man was Corporal Fowler of the 11th Hussars. Cut off from his regiment near Le Cateau, in January, 1915, he was found hiding in the woods by a lad who managed to get him unseen into the house of Mme. Gobert in the village of Bertry. The Germans occupied Bertry then and continued to do so until the last month of the war. The British soldier was concealed in a wardrobe, where Mme. Gobert and

her daughter kept him supplied with food and medicine for three years and eight months. During this time German soldiers were constantly visiting the house and were often billeted there.

German proclamations had prescribed death as the punishment for sheltering an enemy fugitive; and if Fowler had been discovered not only he but the women who had given him succor would have been shot. The strain on the refugee and the brave Frenchwomen must have been fearful. When at last the British occupied Bertry and Fowler could safely leave his concealment, he came forth, white-haired, bent, aged before his time. Mme. and Mlle. Gobert never considered giving him up or asking him to relieve them of the responsibility for his safety. For almost four years they faced with him the daily possibility of death. It is almost incredible that they were able so long to keep him hidden from the enemy.

The British government made Mme. Gobert an honorary officer of the Order of the British Empire... It is certain that their devotion and heroism were at least equal to those of Edith Cavell, who was the British heroine of the war, though they were not called upon, like Miss Cavell, to suffer death for what they did.—Selected.

Supreme Sacrifice

John 15:13. "Greater love hath no man than this, that a man lay down his life for his friends."

Chaplain Thomas Tiplady tells us, in "The Cross at the Front," that in the Citadel Cemetery on the Somme he saw this inscription on a white cross:

No. 4878, Pte. S. Williams,
2nd R. War. R.
Killed in action,
3-6-1916.

'Greater love hath no man.'

He died to save another.

That inscription told the story of a soldier's love and sacrifice for one of his fellow-men.

Dropped Tube Instead of Bomb

John 2:21. "Spake of the temple of his body."

The Spanish Civil War has been one of the most bitter and cruel in history. There has been courage but little gallantry on either side. But the *New York Times* tells a story which lightens the sordid and brutal picture just a little. An Insurgent aviator on the Aragon front dropped a projectile over the government lines and flew away. It proved to be a tube instead of a bomb. Inside was a message which read: "We address those who were our companions yesterday, who are our enemies today and who on the morrow may be—who can tell? In Teruel a comrade fell with his plane. His widow claims his body. We pray that you comply with her request. If you do so, when next we meet in combat we will salute you before opening fire." We would like to hear the sequel of this story. Whether we ever hear it or not, we like to think that this appeal touched

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the latent sense of nobility in the hearts of the enemy and inspired compliance with this touching request.—*The Methodist Protestant Recorder.*

•

Moral Disarmament

James 4:1. "Whence come wars and fightings?"

The other day a trawler fished up from the sea some bits of a substance that looked innocent and interesting. Some of it was sent to a museum, and was there found to be a deadly explosive used during the war. A message was sent out to any who might have kept some pieces in their cabins to fling them overboard at once. One can imagine the new eyes with which these things would be looked at, and the haste to be rid of them. We are sometimes told the world needs moral disarmament. It needs to get rid of the deadly explosive from the heart—the hate, and pride, and prejudice that break out in war.—*The British Weekly.*

•

Early Christians Opposed to Militarism

Joshua 11:23. "The land rested from war."

The early Church was a stubborn foe of militarism: Six thousand Christian soldiers in the Theban legion threw down their arms and refused to fight again; six thousand heads came off, but the arms stayed where they were. Maximilian, drafted for a war, stood in the presence of certain death and cried: "I am a Christian. I can not fight." Brave words for one lone man to speak in an age of blood and iron. Whole legions came to appreciate what Maximilian had done, and the time came when not a solitary Christian could be found in their ranks. One writer is so bold as to say that for two hundred years there was not a single Christian in the armies of Rome.—*Frank S. Mead in "The March of Eleven Men" (The Bobbs-Merrill Co.).*

•

Of Such Is Business

Rom. 12:11. "Not slothful in business."

Prompt payment of the marine insurance of some \$7,500,000 upon the loss of the steamship President Hoover near Formosa is a fine example of the best in business.

One day the English underwriters paid five million dollars and the next day the underwriters of the United States made their payment of \$2,500,000.

There wasn't any effort to beat down or avoid, no protestations, no lawsuits and no unnecessary delay. The ship was wrecked upon a reef and lost. The contract called for the payments and they were made.

It is upon such faith and trust that modern business is conducted and makes possible numerous commitments of uncounted variety possible.

While governments break treaties and promises, business enterprise goes on daily carrying out its agreements. The fact that some 90 per

cent of the business of the country is carried on by means of checks, merely written promises on paper, is another illustration of the business habit of making good on a contract. But for this performance faith and trust in contracts, written and spoken, would be lacking. Production and distribution of wealth could not go forward on any such scale as exists and business would be a dangerous jungle beset by piracy and fraud.

There is much talk about the great value of machines for doing work, such as stamping machines in an automobile plant.

That intangible machine of built up custom and business confidences is too often overlooked. Without it, banks, corporations and other institutions and their transactions would be impossible. There wouldn't be any great ships to go aground.

But the insurance is paid, just as a multitude of other important agreements are daily fulfilled, and business goes on.—*Editorial in the Utica Observer-Dispatch, January 21, 1938.*

•

John Bradford's Tomb

Rev. 3:11. "Hold fast that which thou hast."

"Some years ago I visited Plymouth, Mass., where I saw the tomb of John Bradford. On it were these words in Latin: 'What your fathers with so much difficulty secured, do not basely surrender.'

"Those words might well be addressed to our day."—R. H. Walker.

•

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Thanksgiving and Tradition

2 Thes. 2:15. "Stand firm, and hold fast to the instructions."

Why is it that some otherwise intelligent persons always display in their manner, attitude and speech—a decided antithesis to traditions and conventions? Do they wish to imply that there is no merit or value in traditions whatever? Or do they wish to parade their prejudices that they are "agin" everything—the church in particular? To be sure, institutions are not perfect. Churches are compelled to depend upon some very imperfect specimens of the genus *homo sapiens* to operate them. With more study of our great traditions and conventions—we might become less and less "anti" toward them. What is life without the tradition of domestic love and care in the home: patriotism and democracy in the state: education and learning in the school: religion and worship in the church? Are not Thanksgiving, Christmas, Easter, New Year's, Independence Day, all bestudded with great traditions? As cultural forces, they have an imposing history back of them, and were a long time in the

making. The "pros" are much easier to get along with than the "antis." Jesus had more positives than negatives in His religion. At least, nine-tenths of His religion had its roots in the past.

Thanksgiving Pabulum

Jno. 4:32. "I have food to eat of which you do not know."

Matt. 13:43. "Then shall the righteous shine forth."

What has become of the term—"The Grand Assize"—a term which was formerly in current use in our preaching and church life? Can it be that the idea of JUDGMENT, which it connoted, has passed out, like water under the bridge? Over 250 uses of the terms "judge," "judgment," "condemnation," "reckoning" and other connotives are in the Bible. These words are not mockery, but are packed with subjective and objective reality. The word "ASSIZE," suggesting a judicial court and tribunal, with jury, witnesses, truthful testimony and solemn oath, "So help me God;" all become a fitting symbol of DIVINE JUSTICE to our elders. In a sense, we are all being "sized up" or undergoing a "Grand Assize" every day. This however does not preclude a final Judgment and Grand Finale some day. Perhaps, sooner than we have expected. Are you ready?

Thanksgiving "Religion"

II. Pet. 2:3. "In their greed they will exploit you."

I. Tim. 4:1. "Later times . . . seducing spirits and doctrines of devils."

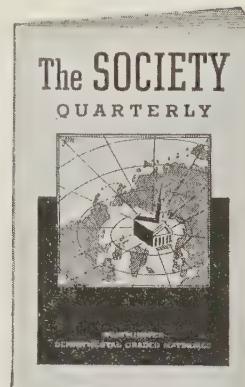
Words are placed in our dictionaries and language with very definite and restricted meanings. The word "religion," not unlike the word "democracy," however, is made to include every phase of esoteric and exoteric philosophy extending from Dan to Beersheba. "Religion" also suffers harsh treatment from both liberal and conservative, leftist and rightist, negative and positive, and from those who defy any classification whatever. The term "religion" is also wrongly used by certain declaimers and writers either as occult phenomena or as a kind of intellectual sideshow and excursion into other well-defined fields of secular morality and social ethics. The root "religio" is from the Latin, and was first used in a Christian sense by Lactantius in the 4th century. He defined it: "We are tied to God and bound by Him." Paul and James used a Greek word (threesekia) translated "religion" which simply implies "a fear of the gods" or "external ceremony." Jesus avoided a use of the term "religion." He taught faith, love, hope, charity and good deeds. He had no use for a vague, unsubstantial philosophy. He taught a religion that is mental, emotional and volitional in its nature. Full union with God and man reaches its fulness in Christ—the connecting-link.

Thank-Offering

II Tim. 4:14. "Alexander, the coppersmith did me much harm."

"I am only a twenty-five cent piece, but I can

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talk. In fact, "money talks" most of the time anyway. Suppose then that I exercise my prerogative: My liberty and freedom is increasingly bound by a 1000 and more prohibitive and restrictive "I can'ts." Each day, I am becoming more lonely. At the present pace, I shall become an absolute nonentity, or at least, a lone wolf. The gasoline and garage man, the repair man, the rent man and the food man—all verify my growing insignificance and with scorn and ridicule. Even my usual day's golf has long since gone-a-glimmering, together with my movies and my "fags." My wings of travel also are clipped. Who wants to be slighted by both porter and waiter today? Where shall I go and what shall I do? Ah! There is still one place left where my real intrinsic and commercial value is appreciated—I WILL BESTIR MYSELF AND GO DIRECTLY TO CHURCH! For 'tis here that I am always rated as "BIG MONEY."

Thanksgiving Message

Mk. 1:14. "The gospel of the kingdom of God."
Mk. 12:17. "Pay emperor his due, and pay God his due."

To be a voice for God and Christ today—a minister and S. S. teacher need not be a news commentator or interpreter of world events; a reviewer of the month's "best-seller" or an authority on the latest fad in so-called "spiritual science." His training does not require that he be a "rabble-rouser" in "selling America," either "short" or "long." In days, when "specialists" in Eastern and Western occult lingo and jargon are deceiving even the "elect," and when "patent pending" devices are flooding the land with their promise to secure spiritual reality and religious finality for the mentally tired and soul-hungry—the minister and S. S. worker should stick to his last—the Bible. Jesus, Paul and Peter knew their Scriptures much better than the sorcerers, necromancers, philosophers and false prophets of the "magical East" or West. A soul in spiritual need cares little about homilies on golf, sports, prize-fights and stock markets. Many "up-to-daters" are simply out-of-date in religion and spirituality.

Thanksgiving Growth

Ephes. 4:13. "And reach mature manhood and full development."

With the passing-out of premiums today for all kinds of Cheap Religion, one finds himself much in sympathy and accord with the fellow who said that he "went to church, not for much, but little." When pressed for his meaning, he replied, "I was only pining for a mental and emotional maturity in religion and spirituality." This is why my brother, that brother Paul tells us that he has left the infantile period. That the passing from childhood to manhood is more than a chronological computation. He can now face situations fairly and squarely thru intelligence. He has learned self-control and discipline. He is free from whines and tantrums. He has grown emotionally and religiously, as well as biologically.

Of Jesus Himself, it is said that he "increased in wisdom and won the approval of God and man." The child thinks in terms of "ME" and "MINE"—the adult of "YOU" and "YOURS." CHARACTER is life's greatest need, therefore, get character and still more character.

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BOOK REVIEWS

I. J. SWANSON

BUILDING THE CHRISTIAN FAMILY

Pamphlet by the Federal Council. 16 pp. 5 cents.

This pamphlet gives the officially suggested program for the churches in the Federal Council for building the Christian Family. No church will desire to follow all the definite suggestions, but on the other hand no church and no minister will read the pamphlet without discovering some suggestion to follow.

THE CHURCH AND THE CHILDREN

By Mary Alice Jones. Cokesbury. 275 pp. \$2.00.

The author of this estimable volume is the director of Children's Work in the International Council of Religious Education. She sets forth clearly, attractively, with a multitude of unforgettable illustrations, the necessity, the purpose and the definite program of the modern church for the religious education of its children. To two classes of persons in the church, the volume is invaluable: the workers with children, in order that they may have their courses charted, their objectives defined to themselves, and their hearts cheered by the vigorous presentation of the work; and the church executives, who often supervise the church school work without knowing just what the teachers are seeking to do, and why this must be accomplished.

A THEOLOGY FOR CHRISTIAN MISSIONS

By Hugh Vernon White, Secretary, the American Board of Commissioners for Foreign Missions. Wilet, Clarke & Co., 220 pp. \$2.00. A Religious Book Club Selection.

Dr. White dissociates the missionary enterprise from all forms of religious imperialism, doctrinal propaganda, or "emotional assault" of so many revivals. He bases it upon "a personal testimony or witness to the reality of the Christian experience of God." This testimony, he declares, is that of a life dedicated to serving men—socially, educationally, medically, spiritually. Back of this testimony, must be, Dr. White affirms, the persuasion that Christianity does have objective truth. He does not believe that every religion is of equal value—each for its own race or nation. He believes in a "religious humanism" and equally in the values of a real theism. He regards Christianity as a "certain spiritual quality of life with its basic attitudes and motivations." Christianity, he regards as "the real and lasting values, rationalized now in one doctrinal or universal statement and now in another." The basic Christian pattern is the "true working principle and personal relations, as taught and lived by Jesus Christ." This basic pattern consists of three main attitudes: first, faith in God because in his faithfulness is the only ground of security and peace: second, repentance on the part of the offender and forgiveness on the part of the offended, as the only real mender of ruptured personal relations: and third, love toward man and enthusiasm for worthy causes, as the highest motivation and dynamic of the Christian life. "When we are asked," says Dr. White, "what is the Christian substitute for Communism or Capitalism, we must answer, Christianity has no substitute. It is a pattern of life and relations that is more fundamental than the best form of Social or economic organization." An able, outstanding, and challenging book.

THE ART OF ILLUSTRATING SERMONS

By Dawson C. Bryan. 272 pp. Cokesbury. \$2.00.

This book is more than a mere class-room donation of the "teen" and lean years of theological adolescence. It should prove a profitable aid to a conscientious sermonizer and a welcome newcomer to the rather limited literature on "The Art of Illustrating Sermons." Lecturers, teachers and public speakers likewise, may use the book as a working commentary on public speaking in general.

The author exhausts neither his subject, nor his reader. He has noted the effect of an otherwise good sermon made futile and come to naught by the unwise selection of a grotesque and inapt illustration, while vice versa, he has seen the injection of an appropriate story, incident, simile, metaphor and graphic word picture often save and prevent an otherwise poor sermon from toppling over.

His main concern therefore, is to render "first-aid" in giving salient and pertinent suggestions and directions for the creation of more graphic word picture in sermons; to outline the principles and methods incident to the mechanics of Gathering Material; Keeping and Filing Material; Building and Composing the Illustration.

His plea for "The Story Method of Preaching (chap. IX) is alone worth the price of the book, while "The Art of Effective Presentation" (chap. X) and "The Soul of the Builder" (chap. XI) stimulates the desire for more exhaustive treatment of these vital subjects.

The work has eleven pages of excellent biography, sources, references and note material. Here one will see such talismanic names as Brown, Fosdick, Brooks, Guthrie, Gilkey, Luccock, Spurgeon, Jones, Cadman and Holmes—all masters in the Art of Illustration.

Neither in methods suggested nor in model types cited does the author vindicate the ultra-theatrical and bizarre, the sensational and questionable, or the traditional "sob stuff" and lachrymal type of illustration. He has no "cure-all" in his pill-case, but he carries many specifics, both for bone-building, tissue-forming and life-breathing sermons.—J. J. P.

CONCERNING HERETICS

A collection of the opinions of learned men, both ancient and modern. An anonymous work attributed to Sebastian Castellio, by Roland H. Bainton, Associate Prof. of Church History, Yale University, Columbia University Press. 342 pp. \$4.00. Illustrated. This is number 22 of Records of Civilization.

Dr. Bainton has edited twenty excerpts from ancient and contemporary writers protesting against the application of extreme measures to men guilty of misbelief. While the burning of Michael Servetus, in 1553, by Calvin and the Genevan Council, was generally approved by the Reformers, at Basel a group of outraged liberals, themselves of doubtful orthodoxy, composed a lengthy protest against the policy of persecution. Among the ancient mis-believers are Lactantius and Augustine; and among the "moderns" are Erasmus, Luther, and even Calvin himself.

Prof. Bainton holds that the editor of "Concerning Heretics" was Costellio. The entire book is of value for its defence of liberty of opinion (but Calvin and Berza wrote against Costellio). But his arguments greatly influenced leaders who stood up in Switzerland and Germany, and especially in England, Scotland, and particularly in Holland. This book is worthy of a place, by its defence of freedom of conscience, in the Records of Civilization.

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A HISTORY OF THE AMERICAN EPISCOPAL CHURCH

By William W. Manross, M. A., Fellow and Tutor of the General Theological Seminary. Morehouse Publishing Co. 404 pp. \$2.75.

35 Illustrations of noted churchmen, buildings, portraits of leaders, maps, etc. This is a detailed and competent history of this important Church of Christ in the United States. Naturally of especial interest to Episcopalians, but members of other religious bodies will be interested too. Contents: Beginnings—The Church in Virginia; Other Colonies in the 17th Century. The Church in the 18th Century; The Church in the South; New England; The Middle Colonies; "Infidels—Bond and free"; The Struggle for the Episcopate; Revolution and Reorganization; Recuperation, Revival and Expansion; Missions and Missionaries; The Oxford Movement and After; Civil War and Party Strife; A Broader Unity; The Struggle for the West and for Other Lands; and the Latest Phase.

THE GOD WHOM WE IGNORE

By John Kennedy. Macmillan. 260 pp. \$2.00.

This is the best volume on worship that I have read. The author is the pastor of a church in Cambuslang, Scotland, with a membership of over 1,800 and a weekly Bible class with an attendance of over 500. "The task of the Church," says Dr. Kennedy, "is to bring men to God." Two sentences will reveal the terrific punch found throughout the whole searching volume: "We ministers must not take ourselves for granted and rant about empty pews when our people might with equal reason rant about empty ministers." . . . "The minister's first function is not to keep a congregation together on any terms but to bring them to Christ and to build them up in Christ." In his discussion of youth and the church, Dr. Kennedy says: "The church is better without youth organizations than to have such organizations run by the wrong people." It is worthy of repeated reading by minister and laymen. How well these Scotch ministers can write! How fundamentally and helpfully they think.—C. H. N.

HOW TO BE A RESPONSIBLE CITIZEN

By Roy V. Wright and Eliza G. Wright. Association Press. 203 pp. \$2.00.

This is a text book for the promotion of intelligent citizenship in a democracy. It tells the reader Where to Vote, How to Register, How to Learn the Local Situation, How to Affiliate with a Party. How to Observe the Law and How to Assume your Financial Obligations. It is suitable for the study of young men and women getting ready to exercise the privilege of citizenship for the first time. Written clearly and without bias, it should be helpful to every man seeking to do more than he has been doing in citizenship.—C. H. N.

FACTS THAT UNDERGIRD LIFE

By Paul Scherer. Harpers. 181 pp. \$1.50.

Thousands who have listened to Dr. Scherer's messages on the National Broadcasting Company stations each Sunday, will welcome them in permanent form. These twenty-nine sermons are close to life, close to God and very close to the needs of the modern man. Dr. Scherer uses telling illustrations drawn from unique sources to throw brilliant light upon matters which help men fight well their daily battles. They are sermons that inspire and leave a good taste in the mouth.—C. H. N.

STORIES FROM THE OLD TESTAMENT

By Maud and Miska Petersham. Winston Co. 122 pp.
\$2.75.

This book is beautifully done from the technical point of view. Four Old Testament stories are told in Biblical language and beautifully illustrated in six colors. The paper and binding of the book is of excellent quality. An excellent Christmas gift for children 6 to 10 years of age. It has the approval of Protestant pastors and Jewish leaders as well as the imprimatur of the Roman Catholic Church. The stories portrayed are "Joseph and his brothers, David, Ruth and Moses." These four stories are also published separately at ninety cents per volume.—C. F. B.

THE NEW TESTAMENT

Translated by John Wesley. 391 pp. Winston Co.
Cloth, \$1.00; Fabrikaid, \$1.50; Limp French Morocco,
\$2.00; Divinity Circuit, \$2.50.

This is not a commentary but a translation by Wesley. Wesley said Methodism rested on three Pillars. 1. The Wesleyan New Testament. 2. Doctrinal Sermons. 3. The thirty-nine articles. The doctrinal sermons and the Thirty-Nine articles are not so essential today but Christians would do well to study this translation. It was first published in 1755 and later scores of editions appeared. Wesley himself said that for the translation he "examined minutely every word of the New Testament in the original Greek." He felt that the King James version could be improved in three ways. "Better text—Better sense—Better English." There are about 12,000 deviations from the authorized version in Wesley's translation. Wesley felt the King James translations were "too Calvinistic." The charges are on the bases of textual rather than historical criticism. In this Wesley translation, the deviations are printed in italics. Wesley was not striving to be different, as do some of the newer translations, but to improve.—C. F. B.

THE MAN BY THE SIDE OF THE ROAD

By Willard W. Bartlett. Albert Publishing Company,
62 pp. \$.50

Dr. Bartlett is the head of the Department of Education in Otterbein College at Westerville, Ohio. He has a background of missionary service in the Orient. In this book he gives fourteen short character sketches of real people. He has made a valuable contribution toward the better understanding of the unfortunate people whom we pass daily. These human interest stories grip the heart, stimulate the mind, and challenge the motives. Reasonable in price, this little book will make a fine gift. It will be excellent to send to the sick and shut-ins. It will be a fine book to put in the hands of someone afflicted with bitterness or self pity. Before we can have a better world, we must have better men. These character sketches reveal handicaps which must be conquered, and the part which the more favored brothers can play.—B. F. B.

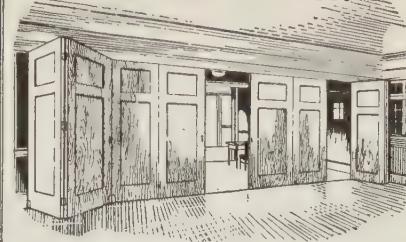
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Dr. Norton: May I read you the passage of scripture I read oftenest to my patients? When I can get my patients to trust in the Lord, I can always do more for them. Reads slowly and impressively: Luke 4:40.

Elizabeth Fairman: Perhaps my thought is not as clear as it ought to be; but to me, when the Lord Jesus said, "I am the door," it seemed very precious. You see, since my father has been dead, I've especially needed the Lord and I've turned toward Him very often. When I need anything especially, He is the *door*. If I want comfort—He is the door to comfort. If I need a friend—He is the door to friendship because He said, "I have called you friends." If I need faith He is the door to faith. Maybe it seems too big—but that is the way I have been thinking about Christ.

Mr. Glover: I think that is a good thought, Elizabeth. He is the door—and especially in the place where Christ made that statement, He meant that He is the door to life eternal, to salvation. Let us not forget that if Christ is the door, we are the persons who are invited to enter in at the door.

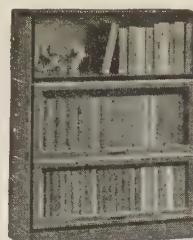
Hymn: by characters or choir or by everybody, "There Is a Gate That Stands Ajar."

Mr. Lynn: I suppose it's because I'm a farmer that I like to think about the fact that Christ is the *vine*. That means, I think, that He is the center of life for everybody. Life is impossible for the plant without the main stem; and eternal life or even happy life is impossible without Christ. He came "that we might have life and that we might have it more abundantly." I think everybody who knew Christ was continually surprised at His wonderful *life*. I think He seemed more *alive* than anybody else in the world. That must have been why the rich young ruler came and said, "What must I do to inherit eternal life?" He felt he wanted to be truly alive as Christ was. The more like Christ we are, the more real life and energy and joy we have. Christ is the *vine*, and we are withered branches without Him.

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Mrs. Fairman: The Old Testament says that He is the husband of the widow and the father of the fatherless. I like to think that He is especially interested in us in our sorrows. Isaiah says He would be "a man of sorrows and acquainted with grief." He promised to send the Comforter, and He is the Comforter. I have been closer to Him in my grief than I ever was before. He is the Comforter. Of course the Holy Spirit is the Com-

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foster, too, but He wept with Mary and Martha and He comforts His people.

Mr. Glover: God the Father, God the Son, God the Holy Spirit have comforted you. I am glad that "God has wiped away all tears from your eyes."

Song: "Does Jesus Care?"

Mr. Glover: To me, I think Christ is especially—leader, commander, king, Lord. He commands and I obey, both because I love Him and because He is Leader. I try to think of myself as a part of His army, where a loved Leader marches forth to victory. I like to think of Him as Redeemer and of myself as one of His servants. Browning wrote a poem about the "Lost Leader" who had deserted his comrades. Our Leader has said, "I will never leave thee." He has said, "Lo, I am with you always." To me, He is my leader.

Hymn: (by all), "Praise Him, Praise Him."

Mrs. Norton: I like to think that Christ can meet our needs, because He is all things, Shepherd, Father, Door, Vine, Physician, Comforter, Friend, Leader, Redeemer. To me it has been a great pleasure to have this little meeting and to think how much the Lord can be to us if we will let Him enter our lives.

Mr. Glover: Shall we pray now, that we may learn Him better and that He may become more and more to us as the days go by? (Offers prayer.)

Dr. Norton: Let us sing, "Jesus Calls Us," because He is calling us to a closer fellowship with Himself.

Hymn: "Jesus Calls Us."

Congregational Hymn: "Nearer, My God to Thee."

Benediction.

II. The End of War (Armistice Day)

Hymn: "Battle Hymn of the Republic."

Question and answer period by three young people:

First: Will there be an end of war?

Second: Yes. The Bible says that "they shall not hurt nor destroy." It promises that the swords shall be beaten into tools for farming.

Third: But we seem farther from the end of war now than we have ever seemed before.

Second: People have thought that in every age. Each generation thinks its own conflicts are the worst ones.

First: But when will there be an end of war?

Second: When the nations cease arming.

Third: When will they cease arming?

First: When they overcome fear. Fear makes them arm.

Third: Well—if they didn't arm—they might pay the price of being unprepared.

Other nations have paid it.

Second: But if everybody would agree not to arm. . . .

First: It sounds all right, but everybody wants

to be just a little better prepared than his neighbor.

Third: How shall we begin then?

Second: By going back to the Bible. When the world becomes Christian, the whole world will dis-arm.

First: But the so-called Christian nations are as much interested in arms as any other nations.

Third: Then they are not Christian enough.

Second: I'll tell you certainly when peace will come. When Christ comes back, He will set up a new kingdom in which there shall be no war.

First: Then let us all pray "Thy kingdom come. Thy will be done on earth as it is in heaven."

Hymn: "The Kingdom Is Coming."

Talk: The growth of an international consciousness that war is wrong.

Hymn: "In Christ There Is No East and West."

Prayer: for world-peace.

Informal discussion: What can we do to hasten the time of peace? How can we as a *Christian group* express our abhorrence of war?

Hymn: Sweet Peace, the Gift of God's Love."

Talk: The war against sin. How one is to differentiate between sinful and unsinful conflict.

Hymn: "Jesus Shall Reign Where'er the Sun."

Benediction.

III. The Growth of the Spiritual Life.

A black-board-testimony meeting. Let the leader call for the testimonies on the question "What one thing in your life has done most to help your spiritual growth?" As the people give responses, (ask them to be reasonably brief) write the name of the cause of growth on the black-board, as "Prayer," "the life of a real Christian I knew," etc. After each testimony, sing a stanza of a hymn dealing with the word written on the black-board about that testimony. Close with a circle of prayers for spiritual growth and the hymn "Higher Ground" or "Near the Cross."

IV. Count It All Joy (Thanksgiving)

Hymn: "Come, Ye Thankful People Come."

Leader's Statement: Usually, we offer thanks for food and clothing and for the health we have, for loved ones near and far, and for the other things that make life easy and pleasant. Today, let us think about the hard things we have had—and for which we have become thankful. Most of us have found that the hardships of life have been blessings in disguise. Today let us count the blessings that we have drawn from things which have at first seemed difficult or unbearable. Let us tell one another how hard work has strengthened our muscles and our patience and how misfortune has shown us who are our true friends—and let us thank God together that the dark clouds of life do really have silver linings. The Pilgrims surely gave thanks amid trials.

Hymn: "Anywhere with Jesus."

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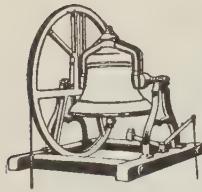
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Prayer: of thanksgiving.

Bible reading: I Thess. 5:16-18.

Testimonies: of thanksgiving for hardships of the past or of the present and for what they have meant to us.

Hymns: for use among the testimonies, "He Leadeth Me," "Count It All Joy to Bear the Cross of Jesus," "The Way of the Cross Leads Home," "America the Beautiful."

Prayer: of thanksgiving for the spirit of thanksgiving and for the worthy pioneers who set us the example of being thankful in the midst of difficulties.

Hymn: "America the Beautiful." Be sure to use all four stanzas.

Benediction.

Minister As Counselor

(Continued from page 498)

the movement for world Christianity is retarded and why there is excessive diversity among religious institutions and agencies. True counseling fosters religious life that is more nearly free from these evils.

In Russia, Japan, Germany, and Italy, patterns of private and of social life are undergoing rapid and profound changes. Organizations and institutions that had spontaneous origins are being forced to change their purposes and policies, under political coercion. The organized social heritage of the new generation as well as their formal education, emphasizes pagan ideals. A world society which includes powerful and aggressive units such as these, will not be won for Christ and the kingdom of the heavenly Father unless the Christian faith is fostered with life-gripping effectiveness. In such a day as this, ministers should be willing to explore the possibilities of every well-conceived plan for improving the quality of our living faith.²

Finally, counseling is making rapid strides in the fields of general education. It is greatly increasing the effectiveness of the appeal of secular subjects to the developing minds of youth and of adults. Increasingly, the members of the present and of the rising generations are being preempted with science and technology which leave unanswered the more fundamental and ultimate questions of human existence, value, and meaning.

It is futile to stand aloof from the world and criticize people for their worldliness. The Christian faith is a body of truth to be taught. It is knowledge that functions, fruitfully, in experience. It must be nurtured on a competitive basis with other, attractive and useful interests. The subject matter that uses the most effective method of propagation, other things being equal, will win the interest of these to whom it is offered. Method in fostering religious faith must not be allowed

²Consult, Clarke, F., et al, *Church, Community and State in Relation to Education*. Chicago: Willett, Clark and Company, 1938. Book six in the official report of the Oxford Conference.

to fall below that employed by other human concerns.

While the modern movement of counseling bids fair to revolutionize education and to increase, greatly, the pastoral efficiency of ministers, it should not become a fad in the work of the church. It is no substitute for preaching, the administration of common worship, and parish management. But it will set all three of these major functions in a new light. It will sharpen the objective of preaching, humanize leadership in worship, and rid parish organization and administration of many weaknesses. Though inherently fascinating and challenging, it should not become a vocational distraction to men who are ordained to the Christian ministry.

Religion's Missing Element

(Continued from page 496)

service in a little church in upper New York. At 11:05 a woman walked across the room in front of the audience, sat down at the piano and played "The Old Refrain." The choir came in talking; the minister went down to the piano and talked over the hymn numbers with the pianist; then they hurried through the response, the scripture reading and prayer, and the minister took thirty minutes to explain Joshua causing the sun to stand still while he slew the five kings. When the service was over I understood why there were no young people present and why there were only five men in the audience. That was not a worship service. None of us felt that we had been close to God.

Many are lonely, confused, hungry, thirsty today. They realize they need something. They are going other places to get it. Thousands of them came to Columbus recently for a convention of "Jehovah Witnesses." Men spent twenty-five million dollars last year in New York City alone for fortune tellers, crystal gazers and other types of magic. They want what Jesus received on the hillside. They want what he told us to tarry until we had received. They need to learn what the psalmist learned—"They that wait upon the Lord shall Renew their Strength."

"Lord what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower.
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear.

"We kneel, how weak! we rise, how full of power;
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overburdened with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee."

—Trench

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